THE

JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841.] [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

No. 857.—NEW SERIES.] FRIDAY, AUGUST 28, 1885;—ELLUL 17, 5645. [PRICE TWOPENCE.

BIRTHS.

On the 19th August, at 235, Pershore Road Birmingham, the wife of LEON FISHER, of a son

On the 20th August, at 1a, Priory Park Road, Kilburn, the wife of FREDERICK STEPHENS, of a son. Australian papers please copy.

On the 20th August at the "Horns Tavern," 28, Middlesex Street, Aldgate, the wife of LEWIS ABRAHAMS, of a daughter.

On the 21st August at 10, Aden Terrace, Highbury New Park, the wife of the Rev. HERMANN GOLLANCZ, of a son. No cards.

On the 22nd August, at Athol Lodge, Alexandra Road. N.W., the wife of SAMPSON SAMUEL, of a daughter.

On the 22nd August, at "Floriville," 33, Sutherland Avenue, Maida Vale, the wife of HARRY ESKELL, of a daughter.

On the 26th August, at 13, Westbourne Terrace, W., the wife of ARTHUR MONTEFIORE SEBAG, of a son.

On the 26th August, at "Fairhill," Higher Broughton, Manchester, the wife of HERBERT D. COHEN, of a son.

MARRIAGES.

On the 29th July, at Umverwacht, Molteno, South Africa, by the Rev. Samuel Rapaport, of Port Elizabeth, AARON WOOLF to ANNIE FLASCH.

On the 19th August, at 3, Heneage Lane, Aldgate, by the Rev. S. Gollancz, assisted by the Rev. E. Fink, ADA RACHEL ABRAHAMS, daughter of the late John and Jane Abrahams, to HARRY S. PARKER, of the "Tower," Artillery Street, Bishopsgate, son of Isaac Solomon and Sarah Parker. Cape and American papers please copy.

On the 19th August, at Drei Kronen Hotel, Bielefeld, by the Rev. S. Blumeneau, Dr. LOUIS LEWINSON, of Scarborough, eldest son of F. Lewinson, of Newcastle-on-Tyne, to LAURA, eldest daughter of the late M. HOPE, of Detmold.

On the 25th August, at the Central Synagogue, by the Rev. Dr. H. Adler, assisted by the Revs. E. Spero, S. Lyons and D. Fay, SARA, youngest daughter of LAURENCE BENJAMIN, Esq., of Melbourne, to MORDEN S. LEVY, of 70, Piccadilly, W.

On the 26th August, at Silver's Room, Gower Street, London, W.C., SAMUEL HART, second son of Mr. Alderman Hart, J.P., Godwyna House, Dover, to REBECCA, ELIZABETH, only daughter of Mrs. PRINCE, Snargate Street, Dover.

On the 26th August, at the Westminster Town Hall, Victoria Street, Westminster, by the Rev. Dr. H. Adler, assisted by the Rev. S. Levy, SOPHIE, daughter of Mr. I. DAVIS, of Westminster Road, to DAVID, son of the late Mr. ISAAC JACOBS, of 34, Upper Bedford Place, W.C.

DEATHS.

On the 16th July, at Kimberley, South Africa, ELLIS, only son of the late MICHIAL LEE, formerly of Birmingham, aged 44, deeply lamented by his sorrowing wife and family.

On the 23rd August, at Elizabeth House, 50, St. Thomas Road, South Hackney, JULIA SIEGENBERG, aged 67, deeply lamented by her sorrowing children, brothers, and sister.—May her soul rest in peace! American and Cape papers please copy.

On Sunday, August 23rd, suddenly, Dr. M. KALISCH, of 35, Longridge Road, South Kensington.

MRS. P. DAVIS, SONS, and DAUGHTERS, 130, Stretford Road, Manchester, beg to return THANKS for kind visits and letters of condolence received during the week of mourning for their dearly beloved son and brother.

MR. MORRIS SCOTT and FAMILY return THANKS for visits, letters, and cards of condolence received during their week of mourning for their late lamented wife and mother.

MR. B. SIMMONS returns THANKS for kind visits, letters, and cards of condolence received during the week of mourning for his dearly beloved sister.—19, Fentiman Road, Clapham.

THE TOMBSTONE to the memory of the late Mrs. BETSY JACOBS, the beloved mother of Mr. Harris Jacobs, of 134, Houndsditch, will be SET at West Ham Cemetery, on SUNDAY NEXT, at 4 p.m. Friends and relatives are requested to accept this intimation.

THE TOMBSTONE to the memory of the late MICHAEL STRICKLAND HARRIS POOL, son of the late M. S. Pool, of Tottenham, will be SET on SUNDAY NEXT, the 40th inst., at the West Ham Cemetery, at 4 o'clock. Relatives and friends please accept this intimation.

MR. and Mrs. MITCHELL, Holland House, Great Yarmouth, return THANKS to their relatives and friends for cards and telegrams of congratulation upon the celebration of the anniversary of their 60th wedding day.

IF SIMON BEATUS, late of Kalisz, Poland, will SEND his ADDRESS to H. L. Brown, Sheffield, he will hear of something to his advantage.

JOSEPH DAVIS, Deceased.—Pursuant to the Statute 22 and 23, Vic c. 35, intituled "An Act to further amend the law of Property and to relieve Trustees," Notice is Hereby Given that all persons having any CLAIMS against the ESTATE of JOSEPH DAVIS, late of No. 185, Maida Vale, in the County of Middlesex, Esq., formerly of No. 36, Camomile Street, in the City of London, Merchant (who died on the 28 h June, 1885, and whose will was proved in the Principal Registry of the Probate Division of the High Court of Justice on the 17th August, 1885, by Montague Davis, Sander Lazarus and Abraham Rosenfeld, three of the Executors therein named), are hereby required to send in the particulars of their claims to us on or before the 24th day of October next, after which date the Executors will proceed to distribute the assets of the said deceased among the persons entitled thereto, having regard only to the claims of which they shall then have had notice.

Dated this 26th August, 1885.

THOMPSON, SON & BROOKS,
63, Cornhill, E.C., Solicitors for the said Executors.

COMPTON HOUSE SCHOOL.
BUCKINGHAM PLACE, BRIGHTON.
Principal—Mr. J. H. COHEN.

STRONG Teaching Staff, excellent School premises, among the largest and most complete in Brighton. Higher and Elementary Courses as heretofore.

Mr. H. J. Cohen, B.A., Scholar of Jesus College, Oxford, will be happy to read with pupils for examination, during the summer at the above address.

CITY MIDDLE CLASS SCHOOL,
COWPER STREET.

MR. N. I. BERLIN, fourteen years' Hebrew Master at the above, begs to notify to Parents and Guardians of boys attending this School, that his CLASS for HEBREW and RELIGIOUS INSTRUCTION will RE-ASSEMBLE on the 1st of September, and will meet, as heretofore, twice a week Fee for the Term, 7s. Further particulars of the Head Master; or of Mr. Berlin, 4, Oakeley Crescent, City Road, E.C. Mr. Berlin has also charge of the Special Class for German. Fee, 7s, the Term.

J. SAMUEL and SON, MONUMENTAL MASONS and UNDERTAKERS.
Works:—147, SIDNEY-STREET, MILE END
Headstones, Tombs and Monuments supplied for all cemeteries, in Stone, Aberdeen Granite and Marble, with the Imperishable Lead Letters. Designs, &c., forwarded on application.
Established over 50 years

HARRIS and BARNETT, MONUMENTAL MASONS.
Works:—1A, BEAUMONT-STREET, MILE END, E.
Headstones, Tombs and Monuments in all kinds of Stone and Marble, with Imperishable Lead Letters. Designs forwarded on application. Private residence 17, Beaumont-square Mile End, E

A. VAN PRAAGH, MONUMENTAL MASON and LETTER CUTTER, 30, SCARBORO' STREET, LEMAN STREET, E. Monuments, Tomb and Headstones erected in Stone, Marble and Granite with the imperishable lead letters. Designs, &c., forwarded on application. Tombstones of all kinds repaired and painted
Works: Spicer St. Buildings, Osborn St., E

INSURANCE AGENT.

HENRY H. HYAMS (Life, Fire, and Accidents), 5, Duke Street, Aldgate E.C., & 36, Birchington Road, Kilburn, N.W

קק כנסת ישראל
UNITED SYNAGOGUE.

BAYSWATER SYNAGOGUE,
CHICHESTER PLACE, HARROW ROAD, W.

THE alterations of the building being now completed, the Bayswater Synagogue will be RE-OPENED on FRIDAY EVENING, Sept. 4th, עשק כ"ד אדר הבעל, with a short Dedication Service, commencing at 6 o'clock precisely.

The Honorary Officers will be in attendance at the Synagogue on Sunday, 23rd, and Sunday, 30th August, from 10 a.m. till 1 o'clock, for the purpose of allotting seats that have been newly erected and others that may be vacant.

R. HARRIS, Sec.

20th August, 5645—1885.

GERMAN SYNAGOGUE.

THE Members and friends of the above are hereby apprized, that temporary premises have been engaged, and Divine Service will be performed during the whole of the Holidays in the large and well ventilated Hall, with a fine ladies' gallery, situate at 128, Shoreditch Wells & Co., Iron Foundry, Show Rooms).

Tickets for seats to be had from 1st September from 5 to 8 p.m., at the Hall.

LOUIS DENHOF, Hon. Sec.

THE LATE
SIR MOSES MONTEFIORE,

THE BUST of this great Benefactor, done by Signor A. FONTANA (180, Buckingham Palace-road, London), exhibited at the Royal Academy in 1881 and well spoken of by the Press, can now be executed in MARBLE, TERRA-COTTA, &c., of any size required, by the Artist at moderate prices and artistically finished.

SPECIAL NEW AND ELEGANT DESIGNS THIS SEASON.

GUEST Relatives and Friends.—Hebrew and English or German NEW YEAR CARDS (Copyright), from One Penny to Five Shillings each.

VALLENTINE'S 9, Huntley Street W.C., and 37, Duke Street, Aldgate.

Price 6d., Cloth Gilt, 1s.

The only Jewish Almanack with a Diary, and adapted for the use of Provincial Congregations.

NOW READY—51ST YEAR.

VALLENTINE'S
JEWISH
ALMANAC & DIARY
For the years 5646-47, 1885-6-7.
The only Correct List of English and Foreign Jewish Hotels.

With additional and useful information. See that you obtain the Almanac with the Diary.

9, HUNTLEY STREET, W.C., and 37, DUKE STREET, ALDGATE.

NEW YEAR CARDS FOR 5646.

A New style of highly artistic CONGRATULATION CARDS for the New Year, with original Hebrew verses stamped in gold and English translations, are NOW READY.

LASSAR WETZLAR, 43, Sandringham Road, Dalston, E.

Country orders receive prompt attention.

THE MOST ELEGANT
NEW YEAR CARDS
Now Published are
SOCKL & NATHAN'S
THIS YEAR'S NEW DESIGNS,
with Hebrew Verses stamped in Gold, the translations being on the back of the cards.

To be had of the following Booksellers:

P. Vallentine, 9, Huntley Street, London. W.C., and 37, Duke Street, London. E.C.
H. J. Phillips, 10, St. Petersburg Place, Bayswater Road, London, W.
L. Cohen, Chichester Place, Harrow Road, London, W.
Lassar Wetzlar, 43, Sandringham Road, Dalston, London, E.

Please note particularly that Sockl and Nathan's Cards are distinguished from all other old makes by the BEAUTIFUL GOLD STAMPED VERSES and GOLD BEVEL EDGING.

HASTINGS & ST. LEONARDS.
ORTHODOX JEWISH BOARDING HOUSE.
(Facing the Sea)

MRS. JOSEPH JACOBS (late of Newcastle-on-Tyne) having taken the commodious house, No. 8, Grand Parade, as a Boarding Establishment, is now prepared to receive visitors. The house is situated in the best part of this healthy and fashionable resort, and is replete with every home comfort. The sanitary arrangements are perfect and an experienced staff of servants has been engaged to ensure complete attendance.

This being the ONLY Jewish Boarding House in Hastings or St. Leonards, offers exceptional advantages to families.

Terms from £2 12s. 6d. per week. Tariff on application.

Special terms for visitors staying from Friday till Monday.

Intending visitors should alight at Warrior Square Station.

MRS. JOSEPH JACOBS,
8, GRAND PARADE.

SPECIAL NOTICE.

Service will be held as usual at Beaufort College during the ensuing Holydays, where, by the kind permission of the Rev. Ph. Bender, visitors to this establishment will be accommodated with seats FREE of CHARGE. Intending visitors will oblige by as early an intimation as possible.

HASTINGS.
12, ROBERTSON TERRACE
(Facing the Sea).
JEWISH BOARDING ESTABLISHMENT.
MR. & MRS. A. I. JOSEPH.

SPECIAL NOTICE.

Service will be held as usual at Beaufort College during the ensuing Holydays, where, by permission of the Rev. Ph. Bender, all visitors to this Establishment will be accommodated with seats free of charge.

The highest references can be given.

Cuisine under the immediate superintendence of a thoroughly orthodox lady.

TARIFF ON APPLICATION.

FOR IMMEDIATE DISPOSAL.
To the Highest Bidder.
12, ROBERTSON TERRACE,
HASTINGS.

THIS beautiful mansion, four times the size of the only other establishment of the kind, in either Hastings or St. Leonards charmingly situated, facing the sea, thoroughly renovated, fitted with lift from kitchen to dining hall, and every convenience for the business, with plate, linen, and furniture for the accommodation of 70 people. The present proprietors (Christians) are compelled to part with the concern in consequence of the lack of support from the Jewish community, although they were assured, on purchasing, that no difference of creed would prevent their success in the undertaking.

THE Rev. A. TERTIS (Reader of the Princes Street Synagogue) begs to inform the Public that he has had successful practice, extending over ten years, in both London and the Provinces, as a

PRACTICAL MOHEL (מוהל)

Letters, &c., will receive prompt attention Personal attendance till cured. Services volunteered to the poor. A fair portion of the perquisites are put by for the Initiation Society, חברת המנסות ברית

Numerous references from medical men and others as to expediency and success of operations.

ADDRESS—8, PRINCES STREET, SPITALFIELDS, E.

CARDIFF HEBREW CONGREGATION.

WANTED, by above Congregation, a MINISTER, Chazan and בעל קורא who is competent to deliver a good English sermon. Salary £150 per annum (£50 being a grant from the Committee of the Provincial Ministers Augmentation Fund).

Applications, with fullest particulars and references, to be sent to

Mr. I. MICHAELSON, President.
47, James Street Docks, Cardiff.

THE Rev. I. MICHALOWSKI from Paris, will CONDUCT the SERVICE during ר״ה and י״כ at the JEWISH WORKING MEN'S CLUB, GREAT ALIE STREET. He will be assisted by an adult Choir. Tickets 10s., 7s. 6d., and 5s each, may be obtained from the following:
B. and A. Cohen, 92, High Street, Whitechapel.
And at the Jewish Working Men's Club.
There will also be accommodati n for ladies

SOUTH HACKNEY SYNAGOGUE,
43, DARNLEY ROAD, HACKNEY

THE new Iron Building of the above Synagogue, now being erected at Devonshire Road, Mare Street, will be OPEN for Divine Service for the ensuing Holydays.
Plans of Seats to Let in the new building can be seen at any time at 43, Darnley Road, Hackney.
Prices of seats from 10s. 6d.
Offerings are now abolished.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

DALSTON SYNAGOGUE.
POET'S ROAD, PETHERTON ROAD,
HIGHBURY NEW PARK, N.

THE Secretary will be in attendance for the purpose of LETTING SEATS from 11 to 1 daily, on Sundays also from 5 to 6 p.m.

SOUTH MANCHESTER SYNAGOGUE.
SIDNEY STREET, OXFORD STREET.

THE Executive will be in attendance on SUNDAY NEXT and two following Sundays from 11 to 1, for the purpose of ALLOTTING SEATS for the ensuing High Festivals. Early application is desirable.
By order,
MAURICE COWEN, Hon. Sec.
Manchester, 25th Aug., 1885—5645.

UNIVERSITY COLLEGE, LONDON.

THE Session of the FACULTY of MEDICINE commences on October 1st. Introductory Lecture at 4 p.m. by Professor Schäfer, F.R.S.
The Session of the FACULTIES of ARTS and LAWS, and of SCIENCE (including the Indian School and the Departments of Applied Science and Technology, and of the Fine Arts) begins on October 5. Introductory Lecture at 3 p.m. by Professor T. Roger Smith, F.R.I.B.A.—Instruction is provided for Women in Arts, Laws and Science.
Prospectuses and Regulations relating to Exhibitions, &c. (value £2,000), may be obtained from the College, Gower Street, W.C.
The Examinations for Andrew's Entrance Prizes (Languages and Science), and for Medical and (Gilchrist) Engineering Entrance Exhibitions begin September 28.
The School RE-OPENS September 21.
The College is close to the Gower Street Station.
TALFOURD ELY, M.A., Sec.

WHITECHAPEL FOUNDATION SCHOOL,
LEMAN STREET, E.

The Scholars at this School will RESUME their duties on MONDAY, 14th September next.
The fees, which include the use of books, &c., until Christmas next, are £2 1s. 0d. for Parishioners and £2 8s. 0d. for all others.
The following subjects are taught: Holy Scripture, Hebrew, Latin, French, German, English, Geometry, Arithmetic, Algebra, History, Geography, Physical Science, Mapping, Writing, Drawing, Shorthand and Book-keeping.
The Sixth Form boys are prepared by the Head Master for the Senior Oxford Local Examination.
Printed forms to be filled in by the parents of candidates for admission can be obtained at the Schoolhouse.
H. S. MITCHELL,
Solicitor and Clerk to the Trustees.
Vestry Clerks Office,
5, Great Prescot Street, E.

MIDDLE CLASS SCHOOL.

THE intention of the promoters of this School is to provide for boys who are destined for commercial pursuits such liberal course of instruction as will fit them for the work of life as well as to educate them in those habits of thought and discipline which will best ensure their future success. The new Term commences on 1st September. Candidates for admission will be received at 10 a.m. Applications to be made to RICHARD WORMELL, D.Sc., M.A., Head Master, Cowper Street, City Road.

COAL.

G. J. COCKERELL and CO., Coal and Coke Merchants to Her Majesty the Queen and Royal Family. Central Office, 13, Cornhill; and at Eaton Wharf, Pimlico; Purfleet Wharf, Blackfriars; Durham Wharf and Durham House, West Hill, Wandsworth; Sunderland Wharf, Peckham also at South Transept, Crystal Palace, Brighton and Croydon at local rates,
G. J. C. and Co sell COALS at the LOWEST possible PRICES for Cash payment. See daily papers.

חברת ישוב ארץ ישראל מאנשעסטער
SOCIETY FOR COLONISING THE HOLY LAND, MANCHESTER.

THE above Society was inaugurated on the 1st April last, and during the first quarter of a year upwards of £31 was collected in quarterly subscriptions.
In order to further this truly noble work, a GENERAL MEETING of the SUBSCRIBERS will be held on SUNDAY NEXT, August 30th, 1885, Ellul 19th, 5645 (by kind permission of the Executive) in the VESTRY ROOMS of the GREAT SYNAGOGUE (opposite Town Hall), YORK STREET, CHEETHAM, at 4 p.m. prompt.
All the Jews of Manchester and all who feel interested in this noble object are cordially invited to attend.
AARON SUNDERLAND, Hon. Sec.
105, Stocks Street, Cheetham.

SOUTH HACKNEY SYNAGOGUE.

APPEAL TO THE PUBLIC.

THE President and Committee of the South Hackney Synagogue, and Religion Classes EARNESTLY APPEAL to the Jewish public for SUPPORT in their endeavour to establish a suitable place of worship and premises for their school in this district, where there is an increasing number of Jewish families. For some years Divine Service has been conducted in a private house, affording accommodation altogether inadequate to the requirements of the Congregation. The iron building lately occupied by the Dalston Synagogue has been purchased and is now being erected on ground in Devonshire Road, Mare Street, Hackney, E. The purchase money and cost of re-erection of this building will, it is estimated, amount to £300. The congregation being unable to raise the whole of the amount among themselves, make this Appeal to the Jewish public with the earnest hope to receive its kind support in aid of this good cause.
Subscriptions will be thankfully received by
E. Hirsch, Esq., President, 231, Dalston Lane.
A. B. Salmen, Esq., Treasurer, Salmen House, Mile End road.
L. Zachariah, Esq., 214, Mare-street, Hackney
A. Levy, Esq., 181, Mare-street, Hackney.
A. Lyon, Esq., 50, Devonshire-road, South Hackney.
W. Saltier, Esq., 19, Shafton-road, South Hackney.
M. Muller, Esq., 12, Terrace road, South Hackney.
M. J. Heilbron, Secretary, 73, St. Mark's Square, Dalston,
and at the office of the Jewish Chronicle.
Donations will be duly acknowledged in the Jewish Chronicle.

THE SOUTH KENSINGTON LADIES' DENTAL INSTITUTION
(Under distinguished Patronage),
SUSSEX HOUSE, 43, SUSSEX PLACE,
Opposite the London and Provincial Bank, and close to South Kensington Station.
DENTAL NOTICES.—Mondays, Wednesdays, and Fridays, from 9 till 7.
This Institution was originally intended for the benefit of necessitous gentlewomen only, but has since been extended to servants and others, thus affording persons of limited means an opportunity of obtaining artificial teeth, &c., of best material and workmanship, and with all the most modern and scientific improvements, at less charge than often paid for inferior dentistry. As it has come to the knowledge of the Directors that the objects of the Institution have been much abused by ladies of position participating in its benefits, it is now earnestly requested that none other than those for whom the Institution is intended will in future attempt to avail themselves of its advantages, as Tuesdays, Thursdays and Saturdays are set apart for both ladies and gentlemen. All consultations free. Senior Consulting Dental Surgeon—H. F. PARTRIDGE, L.D.S., R.C.S., F.S.S. Hon. Sec.—Major G. HOLLAND, R.A. Established 16 years.
N.B. Mrs. Partridge, daughter of the late Dr. B. Benjamin Kisch, will be happy to receive private communications from Jewesses of limited means.

SAMPLES AND PRICE LISTS, FREE.

CAMBRIC
Children's 1/5 | Hemstitched.
Ladies' .. 2/6 | Ladies' .. 3/11
Gents' .. 3/8 | Gents' .. 6/9
per dozen. | per dozen.
POCKET ALL PURE FLAX.
"The Cambrics of ROBINSON & CLEAVER have a world-wide fame."—"Queen."
By Appointments to the Queen and Crown Princess of Germany.
ROBINSON and CLEAVER, BELFAST
HANDKERCHIEFS

FINSBURY PARK SYNAGOGUE,
20, PORTLAND ROAD, N.

Offerings are abolished.
Free Classes three times a week.
The Seat-rental, INCLUDING BURIAL TAX, is as follows:

Gentlemen	£2 2 0	Per ann. payable in advance.
Married Ladies	1 1 0	
Unmarried Ladies ...	0 10 6	
Youths up to 21 years of age	0 10 6	

An official is always in attendance at the Synagogue for the purpose of letting seats.
CHAS. ABRAHAMS, Hon. Sec.

URGENT APPEAL on behalf of the MERTHYR TYDVIL HEBREW CONGREGATION to pay off a Second Mortgage, together with other debts amounting to £420.

Amount already advertised ...	£93	15	0
Samuel Montagu, Esq., London ...	10	0	0
Abraham Woolf, Esq., Leeds ...	1	1	0
Albert Cann, Esq., Nottingham ...	1	1	0
Solomon Baron, Esq., Peterborough ...	1	1	0
Hermann Harris, Esq., Brynmawr		10	6

Further donations will be thankfully received and duly acknowledged.
The case is strongly recommended by the Delegate Chief Rabbi, Rev. Dr. H. Adler, Finsbury Square, by Sir Julian Goldsmid, Bart., 105, Piccadilly, London, and by Samuel Montagu, Esq., 60, Old Broad Street, London, who have kindly consented to receive subscriptions. Donations will also be received at the Jewish Chronicle Office.

חברת הכנסת אורחים לשבת ויום טוב
SOCIETY FOR PROVIDING POOR STRANGERS WITH MEALS ON SABBATHS AND FESTIVALS.
PATRON—Rev. Dr. ADLER.

THIS very excellent charity has now been in existence over sixteen years and has provided three meals on every Sabbath to a considerable number of necessitous persons. Those of our brethren who know how to appreciate the מצוה of הכנסת אורחים but who have not the opportunity of carrying it out themselves, will it is hoped, support with pleasure a society which has for its object so benevolent an injunction of our sacred faith.
The Committee earnestly APPEAL for support, so as to enable them to make ample provision during the ensuing Holidays, in consequence of the extreme distress prevailing at present among the poor who come daily from lands where they have been persecuted and ruined, in the hope of finding employment or other means of subsistence; an increase of applicants is therefore expected which will entail an extra demand upon the funds of the Society, which wishes to extend its operations to as many deserving persons as possible.
Per S. Goldhill, Esq., President.

Rev. Dr. N. M. Adler	£1	1	0
D. Sassoon, Esq.	3	3	0
Mrs. B. M. Merton	2	2	0
H. B. Merton, Esq.	1	1	0
I. M. Marks, Esq.	1	1	0
Messrs. Seligman Brothers	1	1	0
Jacob Levin, Esq.	1	1	0
H. Wilenski, Esq.	1	1	0
Charles Samuel, Esq.	1	0	0
Morris Harris, Esq.	1	0	0
Assur Keyser, Esq.	1	1	0
Mrs. M. S. Keyser		10	6
Charles Koski, Esq.		10	6
Morris Abrahams, Esq.		10	6
Moss Woolf, Esq.		10	0
J. Jonas, Esq. Ely Place		10	6
Messrs. London Brothers		10	6
Messrs. E. Levy and Brother ...		10	6
H. Goldstein, Esq.		10	6
W. Kliegenstein, Esq.		10	6
Messrs. Gonski and Davis		10	6
David Goldberg, Esq.		10	6
J. Bernstein, Esq.		10	6
H. Berlinski, Esq.		10	0
S. Berlinski, Esq.		5	0
Isaac Cohen, Esq.		5	0
L. Felsenstein, Esq.		5	0
A. Jacobs, Esq.		5	0
Rev. B. H. Asher		5	0
B. Goldberg, Esq.		5	0
R. Lazarus, Esq.		5	0
M. Harris, Esq.		5	0
B. Wiegel, Esq.		5	0
L. Van Praagh, Esq.		5	0
A. Van Praagh, Esq.		5	0
B. Van Praagh, Esq.		5	0
A. I. Friedman, Esq.		5	0
J. Rosenstock, Esq., Rothe hithe ...		5	0
S. H.		5	0
Jacob Posner, Esq.		5	0
S. Gottschalk, Esq.		5	0
Isaac Hart, Esq.		5	0
S. Wharman, Esq.		5	0
D. Samuel, Esq.		5	0

Contributions will be thankfully received by Mr. S. Goldhill, President, 17, Houndsditch, E.; Mr. S. Risch, Vice-President, 50, Great Prescot street, Whitechapel; Mr. Isaac Webber, Treasurer, 52, Leman Street, E.; Rev. B. Spiers 7, King Street, Finsbury; Rev. A. Barnett, Walterton Road, Bayswater, W.; Rev. D. Piza, 2, Heneage Lane, Bevis Marks, E.C.; Rev. I. Harris, 192, Portsdown Road, W.; Rev. E. Spero, 3, Charlotte Street, Portland Place, W.; Rev. M. Rosenstein, St. John's Wood Synagogue; Mr. E. Berg, 13, Houndsditch E.; Mr. P. Barnett, 46, Portsdown Road, W.; and at the office of the "Jewish Chronicle."

BRIGHTON.
ORIENTAL HOUSE,
JEWISH
BOARDING ESTABLISHMENT,
35, ORIENTAL PLACE.
BEST POSITION IN BRIGHTON.

NEAR the West Pier. Every window, back and front, commands good sea view.
SANITARY ARRANGEMENTS PERFECT.
Spacious and commodious Dining Room. Liberal table and first-class attendance.
TERMS from 8s. 6d. PER DAY.
Gas, boot cleaning and attendance included.
Luncheon, 2s. Dinner, 4s.
Luncheons and Dinners, 35s. per week.
Arrangements may be made for families or permanency. Further particulars on application to Miss HARRIS.

MARGATE.—ROYAL ASSEMBLY ROOMS.
NOW OPEN FOR THE SEASON, 188[illegible]
Under the management of Mr FREDERICK WILLIS, Willis's Rooms, King Street, St. James's, S.W.

RAMSGATE.
JEWISH BOARDING HOUSE.
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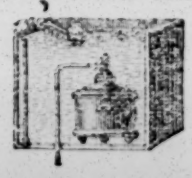

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NOTES OF THE WEEK.

The death of Dr. M. Kalisch removes from our midst one of the most learned Jews of the century. His commentaries, which form his chief literary monument, are filled with masses of erudition of the most varied kind. His views on Biblical and Jewish subjects generally were of an advanced type, and it was probably owing to this fact that his influence was by no means commensurate with his abilities. The scholars of the early part of the century came chiefly under the influence of the Mendelsschnian movement, which in religious matters was but little removed from pure Deism. Deism, however it may satisfy the claims of pure intellect, makes no appeal to the heart, and without heart there can be no deep religious feeling. Hence the comparative failure of the whole of Mendelssohn's movement, of which Dr. Kalisch was in a way a "survival." The form in which his opinions are expressed, in extensive and technical commentaries, and the ill-health which cut him off from personal relations with prominent Jews in the latter years of his life, may also have had something to do with the fact that his influence on the community was positively insignificant.

The ill-health under which Dr. Kalisch suffered during the last years of his life has prevented the completion of his commentary on the Pentateuch. In his first two volumes he wrote, comparatively speaking, on orthodox lines, but his voluminous commentary on Leviticus, which appeared in 1870, took up the more advanced position held by Bishop Colenso in this country, and now becoming widespread on the Continent under the influence of Wellhausen and others. Strange to say, the German writers on the subject almost entirely neglect Dr. Kalisch's work. This is the more unjust as the late doctor based his researches almost entirely on German predecessors, and supported them with an amount of erudition and subtlety of combination which have not been surpassed by any of them. Of the ultimate fact of the theory which makes the Pentateuch the *finale* instead of the overture of the Biblical literature we need not here speak. But it has certainly caused a revival of Old Testament studies, and so far as Dr. Kalish contributed to this result, he deserved the recognition of all interested in Biblical studies.

In the interesting biography of the late eminent naturalist, Mr. Frank Buckland, by his brother-in-law, Mr. George Bompas, occurs the following passage (page 360), which if left unexplained, may give rise to misconception. "The Chief Rabbi sought his advice whether Jews might lawfully eat oysters, and Frank Buckland, in turn, consulted Dean Stanley on the interpretation of Moses's law as to things that creep, and pondered the question, Do oysters creep? The decision was against the oysters." Some of our readers may perhaps remember the circumstance to which reference is made, and to which we alluded at the time. A certain Rabbi-Preacher in New York laid down the startling doctrine that oysters were not prohibited to be eaten by Jewish law, inasmuch as they were not animals, but belonged to the vegetable kingdom. As this novel view, for obvious reasons, met with great favour, the Editor of the *Jewish Messenger* asked Dr. Hermann Adler to obtain an authoritative statement from a recognized authority in England on Natural History. The request induced Dr. Adler to apply to Mr. Buckland, who was a staunch believer in the inspiration of Holy Writ. It need hardly be said that the Naturalist did not favour the theory which would remove the succulent bivalve from the category of things forbidden to the observant Israelite.

Much excitement has been caused in the Tower Hamlets Division by the wholesale objections lodged by the Conservative agents against Jewish voters on the ground that they have not been naturalised. Many of those objected to have resided in England many years, have previously voted at Parliamentary elections, have served on juries, and in all respects acted as English citizens. Hitherto, no question of their being placed on the Register has been raised. Of course, the law is clearly at present on the side of the objectors. In the instance of poor Jews the fees in connection with obtaining naturalisation are now prohibitory, having been raised from the merely nominal amount of £1 to £5, which, with other incidental expenses swell the expenses to £8—too much for a poor man to pay. As our readers will remember, both the Conservative and the Liberal candidates for this Division are Jews—Lieut.-Col. Cowan and Mr. Samuel Montagu respectively. A curious feature of the excitement caused in the borough by the wholesale objections to the Jewish voters is that the indignation is as great among their Christian neighbours as among the Jews themselves

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The connection between racial characteristics and liability to certain diseases (deaf-mutism, for instance, and weakness of the sight) is of very direct interest to Jews. It is, therefore, regrettable that specialists seem so far to have altogether failed to arrive at clear and well-founded conclusions on the subject. Dr. Ernest Fuchs, whose essay on the "Causes and Prevention of Blindness" has just been translated into English, offers some remarks which strikingly emphasise the absence of any true scientific investigation of the question. Thus he presents no further statistics than those of Reich (made at Tiflis in 1878) and Nicati Marseilles, 1879) in accordance with which 10 to 15 per cent. of the Jewish pupils, in the schools examined were suffering from myopia, while only 7 to 8 per cent of their Christian fellow-pupils were subject to that disease. "According to this table," says Dr. Fuchs, "the greatest proportion of short-sighted were found among the Germans and Jews, but the observations are altogether to few to admit of definite conclusions being arrived at." There is some satisfaction in the cautious hesitation which the latest specialist publication observes in thus summing up the evidence. For there could be no room for doubt at all if Jews were so much more liable than Christians to deaf-mutism and myopia, as some people appear to think. Dr. Fuchs is equally uncertain with regard to the effect of consanguineous marriages.

CORRESPONDENCE.

THE JEWS IN ROUMANIA.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

"Shall your brethren go to war, and shall ye sit here?"—Numb. xxxii., 6.

Sir,—I have no doubt that, like myself, many of your readers were much impressed by the eloquent sermon preached from the above text by our esteemed Chief Rabbi, Dr. N. M. Adler, at the time of the persecution of the Jews in Damascus, in which he dwelt forcibly upon our duty towards our brethren in faith, though they might be of different countries. We have no longer a Moses Montefiore to plead on behalf of the afflicted; but it behoves us to follow in that good man's foot-steps, and not rest contented until we have ameliorated the condition of our afflicted brethren in Roumania.

Much has already been said and written respecting the reply of Lord Salisbury to the deputation that waited upon him, and it is evident no practical good can be expected from it, unless, indeed, public attention having been called to the persecutions, the whole of the signatory Powers to the Berlin Treaty can be influenced to point out to Roumania that it will be to the interest of that country to treat the Jews on an equality with their fellow-citizens.

To bring about this influence, I would suggest the immediate formation of a Committee, irrespective of religious creed or politics, to memorialise the Lord Mayor to call a public meeting of the citizens of London, at which resolutions on behalf of the Roumanian Jews should be passed, and also to ask the Mayors of every borough in the United Kingdom to hold similar meetings. Then would the hands of the Home Government be strengthened, and it might be able to induce similar action on the part of the European Powers, which dare not be ignored by the Roumanian Government.

In conclusion, might I ask you to insert in your next issue the article which appeared in the last issue of the *Bedfordshire Times*—copy herewith—and which, I think, will be found of general interest.

Yours obediently, M. Lissack.

Bedford Lodge, Canonbury Park North.

August 22nd, 1885.

The following is the article from the *Bedfordshire Times*:

[Our readers will remember that a fortnight ago a deputation of Jews waited upon Lord Salisbury to call his attention to the persecution of Jews in Roumania, and the disabilities under which they labour. The main contention of the deputation was that while the liberties of the Roumanian Jews were guaranteed by the 44th Article of the Treaty of Berlin, that Article was practically a dead letter. In spite of this, the Roumanian Parliament has been for several years imposing fresh restrictions upon Jews, and other legislation of a still more restrictive character is anticipated. Lord Salisbury's reply, though courteous and sympathetic, was that "considerable delicacy" was necessary in treating of the matter, since the Roumanian Government was a popular Assembly "jealous of the interference of Powers that are without." One would imagine that the "interference of the Powers that are without" would be looked for as a natural consequence of such a daring repudiation by the Roumanian Government of the very treaty to which that Government owes its existence. Doubtless, this "interference will be anything but pleasant; but of what use is it to insert clauses in a Treaty if the observance of these clauses is not to be insisted upon by the contracting parties for fear of offending by interfering? Another difficulty comes in here. It is contended by those who are intimately acquainted with the facts of the case that there is no popular prejudice in Roumania against the Jews, beyond what has been created by the Third Chamber of Electors, "filled" says the "Jewish Chronicle"—"by the recent arrivals of the Jews." The Prime Minister, Bratiano, is held largely responsible for the misrepresentation, if it is contended, is worked from above by interested parties. If this is so, the "delicacy" which Lord Salisbury asks to be permitted to exhibit is altogether out of place. The "Jewish Chronicle," referring to the deputation, says that "English Jews have drawn the attention of Europe, by the only means in their power, to the iniquities perpetrated upon Roumanian Jews by the Roumanian Government." Here we join issue with the "Jewish Chronicle." We think that while they have used one means, they have neglected another and a much more effectual means of drawing the attention of Europe to their complaints. What can the English Prime Minister do if he has not the voice of the English people to support him? Let the English Jews appeal to their Christian fellow citizens in England. On a former occasion Mr. Lissack did this in Bedford, and thereby gave an example which it would be wise for the English Jews generally to follow. The Christian English would respond at once to an appeal to hold meetings and in other ways to protest against the persecution of the Roumanian Jews. When the people had spoken, the Prime Minister would find less "delicacy" as to interfering, and the Roumanian Government would know that a nation which leads philanthropic opinion upon this subject in Europe, insisted upon the observances of the Treaty. We commend this action to the leading Jews in England.]

"A MEMORIAL TO SIR MOSES MONTEFIORE."

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—The memorial to be raised as a tribute to the memory of the late Sir Moses Montefiore, in connection with the Chelsea Hospital for Women, has been approved by the leaders of the Jewish community and other influential persons, and encouraged by contributions given or promised. The reasons which have induced the Board of Management to undertake the memorial are:

I. That there is no similar hospital where poor Jewish women suffering from the distressing diseases peculiar to the sex can secure privacy in companionship with their coreligionists, have supplied to them kosher food prepared in kosher utensils, and be able to observe the cherished rites of their faith. It is impossible to over-estimate their appreciation of these privileges.

II. That the late Sir Moses Montefiore was one of the first Governors of the Hospital, and that no more honoured name could be associated with a first effort to make a proper provision for poor and suffering Jewesses.

This object may be attained for £1,500—£500 to name a Montefiore Ward, and £1,000 to endow and name a Montefiore bed.

Jews and Christians alike are asked to subscribe to this Fund as an "In Memoriam" offering to the memory of the late patriarchal philanthropist, and those who are kind enough to do so will have the power to recommend the patients for the Montefiore Ward.

The Board of Management beg you to allow them to appeal to the readers of the *Jewish Chronicle* for their generous support, for not only will it assist them to supply a deficiency in our benevolent organisations of a very humane character, but the funds will enable the Board to reduce the very large debt upon the Hospital.

Cheques payable to James Debac, Esq., Treasurer, and crossed "London and County Bank," or Postal Orders or Notes payable at the General Post Office, and also crossed, will be promptly acknowledged by

Yours obediently, J. S. Wood, Secretary.

Chelsea Hospital for Women, Fulham Road, S.W.

26th August, 1885.

AN EXPLANATION FROM MRS. POOLE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—A notice of me in the *Unitarian Review*, which, by implication, con-

nects me with the desire of some persons to slur over the fundamental differences between Judaism and Unitarianism, obliges me to ask you to be so good as to insert the following statement:

My business with the Jewish people is not, and never was, connected in any direct way with opinions on religious questions. My late husband, soon after he began to be famous, discovered that there was great danger of his work being travestied, as that of Newton's has been. He therefore, during all the later years of his life, wrote only in cypher. The value of mathematical cypher is that it is excellent mathematics; and can be taught, as such, to those who have not the key by which it can be translated back into philosophy. My husband taught mathematics thus; and said that he would rather all his philosophical work were destroyed than that it were misused. To prevent misuse, he imposed a certain condition under which he wished the key to be used.

I, as his Executor, have, since his death, spent twenty years in examining the various thought-currents and educational systems of this country, in order to discover whom I might trust. The result is that I have at last decided to give the key of the cypher first to gentlemen *trained at Jews' College or the Jews' Free School*. All other educational establishments that I know of are saturated in a system which, to say the least, fails to impart fidelity. I shall feel more sure that my husband's work will not ultimately be misused if, before Gentiles get hold of it, a few young Jews know it well enough to assert with authority what it really means. Your readers will please observe that I am here expressing, not my admiration for a race nor my opinions on religion, but my confidence in a certain method of training. They will also be good enough to notice that I am not expressing the opinions of any party of Jews (for I am sure there is no party among English Jews who would dream of passing such a stricture as I am doing on the institutions of their country). I take the whole responsibility of what I am doing on myself. It is right, however, that I should add that my husband, while leaving me entire freedom to act as I should judge fit, provided the condition imposed by him were observed, yet predicted the result to which my observation has at last led me. The fundamental equation of all logic is: "Unity equals Infinity." No Gentile school denies or quite ignores this axiom; but no school makes it the basis of education except those in which the old Jewish Methods are preserved; and my husband considered that these old methods give to the minds of Jews a very peculiar quality of being naturally *in tune* with ultimate Truth in Philosophy.

Now my first duty is to see my husband's instructions faithfully carried out. For that reason I am asking a few young Jewish clergymen to constitute themselves his legatees. As the charge which I am committing to their hands is a serious one, it was judged best that I should introduce my husband's philosophy to the Jewish public, by occasionally inserting in Jewish journals specimens of its application to every-day problems. But I am guiltless of all desire to teach Jews anything; except, indeed, a little more respect than most of them seem to feel for an educational system which originated in Palestine, and is still preserved in some Jewish schools, and the result of which is to induce three very uncommon qualities, viz., an intuitive readiness to receive essential Truth; a great fidelity to truths once received; and a singular indifference to fashionable follies and sensational vagaries.

To prevent mistakes I ought to add that I have no complaint to make against any Christian of unkindness to me. In deciding as I am doing, I am flinging my glove in the face of more personal kindness than falls to the lot of most. The only complaint I make against my own people is that they have subjected me to twenty years of temptation to allow my husband's work to be distorted from its true meaning; and this is the fault not of any individual, but of a system of interpretation, which, invented originally for the purpose of training clergymen capable of proving that the Torah and the Prophets are about Christ, has permeated every stratum of Gentile Education and infects even those schools which profess to give no religious instruction.

Yours obediently, Mary Boole.

103, Seymour Place, Bryanston Square, London, W.
August 18th, 1885.

INSPIRATION.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I wish to make only one remark with reference to a point raised in your very kind criticism of my article. This I do with the less reluctance, because, as your reviewer so clearly indicates, the point concerns not my own individual view, but the opinion of a certain class of Talmudists.

Your reviewer thinks that "it may be cogently objected [to the combined reliance on tradition and the application of the *Middoth*] that if the tradition were already in existence, what was the use of the logical methods, and, on the other hand, if the logical methods were needed, what became of the notion of tradition?" But is this objection really cogent? Let me suggest a somewhat analogous case. In the modern scientific method there are three stages: Induction, Deduction and Verification. Certain facts having been ascertained, inferences are drawn, and though these inferences are most probably true, they are not considered as proved until they have been *verified*, *i.e.*, shown to accord with actual fact. So with the Talmudic method, as sometimes conceived. We have (i.) Biblical statements, (ii.) Logical inferences, (iii.) Comparison of those inferences with direct tradition. It would appear that just as the credibility of an observed fact is strengthened by its deduction from other observed facts, though the deduction itself does not prove its truth, so the reliability of a tradition would be confirmed by its agreement with the logical deductions from some other tradition, even though these logical processes might not be accepted as in themselves demonstrating the truth of the inference. This analogy is, of course, only an imperfect one, but it is close enough to vindicate the consistency of the theory.

Yours obediently, Israel Abrahams.

August 25th, 1885.

A REVISED PRAYER BOOK.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Once more we have the question raised about a revised Hebrew Prayer-Book. This time there is need for "prayers suitable to the ages of children, and it appears that certain prayers are 'inadequate for children above seven years old,'" and the present Prayer-Book is too wearisome for adults.

What is wanted? It is difficult to gather from the various statements made what will satisfy some people. The real secret of the matter is that our prayers are not understood. If children were now taught as the last generation were taught they would know their prayers. If the teachers and preachers in Israel would explain our prayers, instead of preaching abstract doctrines and quoting from George Eliot's works and Young's "Night Thoughts" and other Christian authors, it would be more advantageous. Let us have the *Shemona Esra* explained; let us be told the meaning of ושננתם in the שמע; why in קידוש on Friday evening do we find זכרון למעשה בראשית and זכר ליציאת מצרים; why is the prayer for rain associated with מחיה המתים; or will some Jewish preacher be good enough to take his text from the second verse of לכה דודי, and explain the meaning of סוף מעשה במחשבה תחלה!

If our prayers were explained to children and to adults as they were explained to former generations we should not hear so much "chatter and jabber." We are approaching the New Year and the Day of Atonement; no doubt our Ministers are hard at work preparing their sermons, and it would not require a prophet to forecast how many will expound the סליחות. What more simple and beautiful prayers for "children and adults" can be found? Again and again has it been pointed out that if the *Pegutim* were omitted, and more *Selichoth* said, we should all be gainers. And, if some of the passages were explained, the congregation would follow with greater interest than is now shown. But if something stronger and more learned is required let us take the *Musaph* for the Day of Atonement and have it explained to us. There are certain parts which we all say with great attention, though I am afraid we do not all understand. I mean אנא השם—which in the following line is changed to אנא בשם—including the expression וקרא בשם, as used by Moses and by Abraham. Heidenheim goes into this; but we want it explained—in fact, the whole of this part of our prayers might be made what it is the fashion to call "interesting." Of course, it is not for ignorant people like myself to tell our superiors what to do in the matter of religion; but if I might venture to offer a suggestion, it is that we should have more Judaism and less Christianity preached, and then probably we should hear less about revising our Prayer Book.

But we do not understand the Hebrew, it is said. The obvious reply is that Hebrew should be properly taught, as it was in days of yore, and then we should understand it. Even that apparent obstacle is overcome. There is a little book called אמרי לב, better known as Prayers and Meditations, which has been translated and adapted from the French by Hester Rothschild. To praise this book would be an impertinence; all of us, old and young, may read it with advantage; and we must indeed be very stupid if we cannot understand those Prayers and Meditations. Then we have "Prayers and Meditations for every day in the year," by one whose name is endeared to all; then there is "Addresses to Young Children," originally delivered in the Jews' Free School, Bell Lane; another work is "Devotions for the Daughters of Israel." There is the "Bible Reader," by Ellis A. Davidson; "The Law of Sinai and its Appointed Times," by Mr. Angel, and very many other works. But literary productions alone are of no avail; we must be taught by men, and not by book. שפטים ושטרים תתן־לך בכל שעריך: "Judges and officers shalt thou make thee in all thy gates." What are the "gates?" The eyes, the ears, the mouth. What a text for those who should teach "children and adults!"

Yours obediently, L.

24th August, 1885.

PSALM XL., 8.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—May I suggest in reference to Dr. Mayer's translation of Psalm xl., 8, a change in the order of his words, *i.e.*, "With a roll of a book written upon me?" The sense would be "with the character or description given of me in prophecy" just as the great philanthropist, Sir Moses Montefiore, bore the character or description of the famous patriarchs.

Yours obediently, W. S. Seymour.

Tonbridge, August 22nd, 1885.

THE ROYAL HOUSE OF DAVID.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I notice in the *Jewish Chronicle* for August 21st a letter from Mr. James Handysides, who asks whether there is any historical evidence to support the statement of Manasseh ben Israel that "even after Judah was carried captive to Babylon they always had a head and Prince of the seed of David," and also whether "in the latter captivity in Spain and France, and also in the present day that the heads of Israel have ever been of the house and seed of David." As the representative of the House of David of the line of Jehoiachim, last King of Judah—although it has long since left the Jewish community—I can inform your correspondent that there is the most ample historical evidence of the existence of that house at the periods he mentions. Its leadership of the Jewish people from the days of Zorobabel to those of Hezekiah II., Prince of the Captivity, who died 1039 A.C., probably did not extend beyond the limits of the Persian Empire. But within those limits and during that lengthened period these Princes certainly exerted an influence which raised the Jewish colonies in Babylonia to a height of prosperity and scholastic refinement, sufficient to make them famous throughout the world. There are numerous records of this line of Resch-Glutha, as they were entitled by the Persians.

Of those in English I can refer your correspondent to "The History of the Jews," written in French by M. Basnage, translated into English by Thos. Taylor, M.A., London, 1708, and "The History of the Jews" by H. H. Milman, D.D., late Dean of St. Pauls: London, Ward, Lock and Co., 1880 (the first edition was published by Murray in 1829). Taylor's translation of Basnage contains a short summary of the "Seder Olam" and "Seder Olam Zutta," two of the earlier authorities on the subject. During the persecutions in Persia in the eleventh century which dispersed the Jewish colonies, two sons of Hezekiah II. took refuge in Spain, where for about a century and a half their descendants remained, but although they took a considerable part in the literary controversies of the period they do not seem to have exercised any jurisdiction over the Spanish Jews, whose colonies had had some sort of organised government before their arrival. They are, however, occasionally spoken of as the Princes of the Exile, and of their existence there is ample historical evidence. At the end of the twelfth century the son and heir of Abraham III., the last Prince of the Exile, left the Jewish community and emigrated to Scotland, where for many centuries his descendants played no inconsiderable part in the history of the country, and of whose existence there is abundant documentary evidence.

Yours obediently, W. J. S. Dowie.

71, Cambridge Road, Hammersmith W. August 24th, 1885.

WILL OF SIR MOSES MONTEFIORE.

In our issue of the 7th we gave an outline of the will of Sir Moses Montefiore. We now give a complete digest of it, quoting at length such passages as are of general interest. Probate of the will (with three codicils) was granted on the 18th of August, the personalty being valued at £370,039 2s. We are informed that the duty paid amounted to £20,000, and the value of the bequests to the residuary legatee, Mr. Joseph Sebag, is estimated at £100,000. The will is dated 10th January, 1882—"corresponding with the יום טבת 5642." The signature of Sir Moses is appended in Hebrew and English, and his motto, "Think and Thank," with the Hebrew words למרום שבת, ["She has gone on high"—alluding to Lady Montefiore] are added. The witnesses are Mr. Richard Dawes, junior, and his clerk, Joseph Harris. The codicils are dated respectively: 4th September, 1882, 10th April, 1883, and 10th September, 1884. In the first codicil there is a curious mistake in the Hebrew year, it being written 5682 instead of 5642. The will commences as follows:

"This is the last Will of me, Sir Moses Montefiore, of Grosvenor Gate, Park Lane, in the County of Middlesex, and of East Cliff Lodge, Ramsgate, in the Isle of Thanet, Bart., F.R.S., son of Joseph and Rachel Montefiore of happy memory, and for more than fifty years the happy husband of my deeply lamented Judith, the daughter of the revered Levy Barent Cohen and Lydia, his wife deceased. I desire in the first place gratefully to acknowledge the goodness of Almighty God, the Lord of all beings, for the abundance with which he has blessed me and for his having allowed me the enjoyment of it for so many years. When it may please Him to call me away from this sublunary world to eternal life, May our Heavenly Father pardon all my sins and have mercy on my soul, and may those persons whom I may in any way have offended, forgive me. I desire that my remains may rest by the side of those of my beloved wife in the mausoleum near our synagogue at Hereson, and that my funeral may be as private as may be, and without carriages to follow." His esteemed friend, Sir Nathaniel Mayer de Rothschild, his nephews, Arthur Benjamin Cohen and Joseph Sebag, and his friend, Dr. Lewis Loewe are appointed executors and trustees, and to each £1,000 are bequeathed.

The estate of East Cliff Lodge, Ramsgate, with all real estate in the Isle of Thanet, are bequeathed to Mr. Joseph Sebag, after his decease to his wife, Adelaide Sebag, and after her decease to their son, Arthur Montefiore Sebag, and after his decease to Harriet Sebag, his wife, and after her decease to the use of each successively according to seniority of the sons born during Sir Moses's life, and afterwards in tail male; failing heirs to Mr. Arthur Cohen, Q.C., M.P. With this estate are also left (entailed in the same form) 700 shares of the Alliance Life and Fire Assurance Company, 250 shares of the Alliance Marine Assurance Company, £4,000 Stock of the Imperial Continental Gas Association, and £2,000 Bank Stock, the Sabbath Lamp, two silver lamps which the deceased "was accustomed to burn on the dining-table on Sabbaths and Holidays," and his Hanucah Lamp, given on his marriage by his honoured mother-in-law, "and for so many years constantly used by my dear departed wife and myself, and which I earnestly entreat may after my death be used constantly and religiously for the purposes they are intended;" also the diamond necklace and pearl necklace used by his wife, and the Sheriff's chain and plate, together with the furniture, linen, pictures, live stock, &c. The testator directs the executors to permit Dr. L. Loewe "to take into his custody and care all notes, memoranda, journals, and manuscripts kept by myself, and also all the notes, memoranda, journals and MSS. I have in my possession written by my deeply lamented wife, to assist him in writing a memoir of her useful and blessed life." For his trouble, and to defray the expense of 300 copies, Dr. Loewe is to receive £1,500; in addition to this amount, and £1,000 bequeathed to him as an executor, he is left £3,000, and £500 to Mrs. Loewe. The leasehold house in Park Lane, together with the stables and all furniture and effects, are left to Mr. Arthur Cohen, Q.C., M.P. The portraits of his mother, of Lady Montefiore, of the mother of the Chief Rabbi, and the large picture of "Saladin," by the late S. A. Hart, R.A., also the Hebrew books, the Hebrew MSS. and Sepharim are bequeathed to Judith College, Ramsgate, for the use of which institution and the synagogue are also left £3,000 Bank Stock, 200 shares of the Alliance Fire and Life Assurance Company, 100 shares of the Alliance Marine Assurance Company, and £10,000 Stock in the Imperial Continental Gas Association, and also the piece of plate presented to Sir Moses by the late Viceroy of Egypt, and the English, French, and German Testimonials, in silver, all "to be held upon the same trusts and conditions as the Deed of Foundation, dated 24th February, 1866, and a further Deed of Endowment, dated 7th of April, 1870, referring to the £9,000 Bank Stock and 500 shares of the Alliance Fire and Life Assurance Company, and concerning the £1,500 Bank Stock. To Mr. and Mrs. H. Guedalla, the income arising from £2,000 Bank Stock, 200 shares in the Alliance Fire and Life Assurance Company, 100 shares in the Alliance Marine Assurance Company, and £10,000 Stock in the Imperial Continental Gas Association. At their decease half of the Stock, Shares and Investments of this trust is to be transferred to the Trustees of the Ramsgate Synagogue and Judith College, the remaining moiety to be sunk into and form part of the residue of the estate. To the Trustees of the Spanish and Portuguese Synagogue, Bevis Marks, £1,000 Bank Stock, 400 Shares of the Alliance Life and Fire Assurance Company, 50 Shares of the Alliance Marine Assurance Company, and £5,000 Stock of the Imperial Continental Gas Association, the income from this trust is to be applied, "for ever annually in memory of my dear and lamented Judith Lady Montefiore, on Rosh Hodesh Tamuz (30th Sivan), or as near thereto as possible, as to two-fifth parts thereof, to or for the benefit of learned and necessitous Jews of every congregation, without distinction, dwelling in the Holy City of Jerusalem; as to one-fifth part thereof, to or for the benefit of learned and necessitous Jews of every congregation living in the City of Hebron; as to one other fifth part thereof, to or for the benefit of learned and necessitous Jews of every congregation living in the City of Safet; and as to the remaining fifth part to or for the benefit of learned and necessitous Jews of every congregation living in the City of Tiberias, in such manner and in such shares and proportions and in all other respects as the said trustees in conjunction with the said Dr. Lewis Loewe shall think proper. It being my desire that in applying the respective shares of the said annual income they will take the advice of the Haham Bashi and the Chief Rabbi of the German Congregation for the time being of each of the above mentioned cities." To the Trustees of the Spanish and Portuguese Synagogue, Bevis Marks, £1,000 Bank Stock and £5,000 Stock of the Imperial Continental Gas Association upon trust, the income to be applied for distribution of blankets and coals annually on Rosh Hodesh Tamuz (30th Sivan), in equal shares among Portuguese and German deserving Jews, giving a double portion to Portuguese Jews who have married German Jewesses and to German Jews who have married Portuguese Jewesses; an account of the distribution to be rendered annually to the tenant for life, for the time being of East Cliff Lodge.

The following are the Charitable Bequests (in addition to those previously mentioned) given "in memory of my dear and lamented wife Judith, Lady Montefiore": United Synagogue, "for the poor," £1,000; Jewish Convalescent Home, founded in memory of Judith Lady Montefiore, £500; Spanish and Portuguese Synagogue, Bevis Marks, £200 for the Yeseeba of Assefat Habirem; £500 for the Repairing Fund of the Synagogue; £100 to the Lavadore Society and £500 to the Beth Holim Hospital; the Beth Hamedrash of the United Synagogue, £100; the Repairing Fund of the Leghorn Synagogue, "of which my godfatner was a member," £500, and £200 for keeping in repair the tombs of testator's godfather and godmother, Moses and Esther Racah; £100 to be distributed "among the learned and necessitous" of Jerusalem within three months after testator's death, and £100 each to be similarly distributed at Safet, Tiberias and Hebron. £300 each to Jews' Hospital, Norwood, Spanish and Portuguese "Gates of Hope" School and the Infant School, "Miss Harris Jews' Infant School" (Commercial Street), and Free School, Bell Lane; £250 each to the Jewish Ladies' Lying In Charity, "founded by the late Baroness Hannah de Rothschild, the beloved sister of my deeply lamented wife" the Bread, Meat and Coal Charity "of which my honoured father-in-law was one of the founders;" and Jews' College; £200 each to the Samaritan Fund of the St. Bartholomew's Hospital, the London Hospital, Mrs. Palmer's Cancer Hospital; £100 each to Mrs. Warre's Female School, Board of Guardians of Spanish and Portuguese Congregation, Jewish Board of Guardians, Jewish Stepney Schools, Jewish Ladies' Loan and Benevolent Institution; £100 to each of the principal officiating ministers of the Parish Church of St. Lawrence, St. Peter's, St. George's, St. Luke's, the Vale Church, Trinity, the Congregational Church, the Roman Catholic Church of St. Augustine's Ramsgate, and the Parish Church, Broadstairs, "to be applied by them as they shall think fit for the benefit of the poor of their respective parishes and congregations;" and £100 to each minister "for his own use;" £100 each to the Orphanage of St. Peter's Thanet, founded by the late Mrs. Tait of "happy memory," Sailor's Home, Ramsgate, Ramsgate and St. Lawrence Dispensary, Royal Sea Bathing Infirmary, Margate, Seamen's Hospital, Ramsgate, Fishing Boys' Home, Ramsgate, and the Dover Synagogue; £50 to be distributed by the Rev. E. Myers and Dr. L. Loewe among the Jewish poor of Ramsgate within one month after testator's death.

The following are the Personal Bequests:

Helen Sara Montefiore, £1,000 (increased by first codicil to £3,000 and by subsequent codicil to £5,000), Jacob Montefiore, £200, and Justina, his wife, £500, Alexander Israel Montefiore, £2,000, Alice Montefiore, his wife, £300, the widow of the late Abraham Samuel Montefiore (of Mile End Road, £200, their son Samuel Montefiore, £300, Mr. and Mrs. H. Guedalla, £500 each, Julia and Caroline, sisters of Alexander I. Montefiore, £200 each, "my godson," Horatio M. Schloss (son of Mr. Leopold Schloss), £500 (increased in codicil to £1,500), Mr. and Mrs. Lionel B. Cohen, £200 each, Mr. Nathaniel B. Cohen, £200, and Mrs. N. B. Cohen, £100, "my godson," Montefiore S. Waley, the son of Mrs. J. Waley, £300, Mr. Isidore Spielman, £500, Emily Spielman, £500, Edmund Sebag, £500, Dr. L. Loewe, £3,000 (in addition to £1,000 as executor and £1,500 to cover cost of preparing and printing memoir), Mrs. L. Loewe, £500, Rev. Dr. Adler, Chief Rabbi, £300 and Mrs. Adler, £200, Rev. A. L. Green, £300, Mrs. Green, £100, Rev. Dr. Kauders, Rev. Dr. E. Saul and Rev. Dr. A. Amschiewitz, all of Judith's College, £200 each, to each of their wives, £100, Judith, a daughter of the Rev. A. Amschiewitz and Sarah, his wife, £300, Rev. Emanuel Myers, £300, Mrs. E. Myers, £300 (increased in codicil by annuity of sum equal to the stipend of her late husband as Reader of the Synagogue), Miriam Levy, Temple Cottage, Hereson, £200, William Johnson and his wife, £200 each, with annuity of £100, Robert Lewis, Secretary of Alliance Assurance Company, £300, Mrs. Lewis, £100, Mrs Eastern, £150 Caroline Schwerin (cook), £200 and an annuity of £200, Albertine Muller, £200 and annuity of £200, her mother, Mrs. F. Klapproth, £200 and annuity of £50, if she survives Mrs. Muller the annuity to be increased to £100. Eliza Goldfinch £200 and annuity of £50. To coachman Weeden, all carriages and harness and contents of stables at Ramsgate and London, except the Travelling Carriage, Mrs. Weeden, £100, Eliza their daughter, £200, Eliza Mashmayer, £200, Martin Luther Harman, £200.

£100 each to Mrs. Henrietta Francisca Montefiore and her two sons, Abraham Montefiore and Edward Mayer Montefiore, Mrs. Emanuel Montefiore, Mr. Nathaniel Montefiore, Emma Montefiore his wife, their son Claude Montefiore, Mr. and Mrs. Joseph Barrow Montefiore, Mr. and Mrs. Joseph Sebag, Mr. and Mrs. Arthur M. Sebag, Mrs. Julia Beddington, Baroness Lionel de Rothschild, Lady Rothschild "for a bracelet," Louisa Dowager Lady de Rothschild, Baroness Louisa de Rothschild, wife of Baron Charles de Rothschild, "for a bracelet," Francis Alfred Lucas and each of his sisters Jessie and Marian, Mr. and Mrs. Louis Davidson, "my kind and affectionate nieces," Louisa and Lucy Cohen, John Samuel and his sister, Mr. and Mrs. Phillip Lucas (of Holland Park), Louis Cohen, Mr. and Mrs. Henry Louis Cohen, Mr. and Mrs. Lionel L. Cohen and their son Edward Louis Julia, widow of Henry Jessel, Mr. and Mrs. Alfred L. Cohen, Mr. and Mrs. Benjamin L. Cohen, Mr. and Mrs. Nathaniel L. Cohen, Miss Miriam Lindo, Miss Leah Lindo, their brother Jacob Lindo (of Barbadoes), Eveline Mocatta, widow of Abraham Mocatta, Mr. and Mrs. G. di Moro, Mrs. Horatio Samuel, Mr. and Mrs. Horatio Lucas Micholls, Mr. and Mrs. Leslie Montefiore, Mr. and Mrs. Ernest Jacoby, Mr. and Mrs. Leopold Schloss, Mr. and Mrs. A. de Mattos Mocatta, Mrs. Arthur B. Cohen, her son Benjamin and daughter Lucy, Mrs. Hannah Leonino, Mrs. Sophia Goldsmid and her daughter Eveline, Mrs. J. Waley, Mrs. Simon Waley, Mr. and Mrs. D. Q. Henriques, David A. Rubens, Mrs. Fanny Zeckendorf, the following children of the late Solomon Cohen Wessels, of Amsterdam: Barend C. Wessels, Joseph C. Wessels, Hyman C. Wessels, Levie C. Wessels, Adelaide, wife of Samuel Levi Stokvis, Sophia, the wife of Gerrit Levi Konin, Rev. Dr. H. Adler, Mrs. H. Adler, Marcus N. Adler, Mrs. M. N. Adler, Mrs. Henrietta Artom, Mrs. Grace Kursheedt, Alexander Kursheedt, Shalom Farrachi (increased in codicil by annuity of £1 per week), Abraham Corcos, "my kind friend" Miss Anna Maria Goldsmid, Sir Julian Goldsmid, Bart., "my kind doctor" Miss Frances Goldsmid (for a bracelet) Richard Dawes the elder and his wife, £50, Mrs. Warre, West Cliff, Ramsgate, "my old friend" Mr. J. M. Levy, 51, Grosvenor Street, and Esther his wife, and to each of their daughters "as a friend's farewell" (for a ring), Mrs. Sicklemore, "my esteemed friend" the Right Hon. Edmund Lord Hammond, late of the Foreign Office, as a slight acknowledgment of the courtesy and kindness shewn to me on all occasion when it has been necessary to apply to him on behalf of my coreligionists in all quarters of the globe," Lady Hammond, and to each of their daughters, £50, Dr. Samuel Woodman, Mrs. Hine, widow of the Rev. G. H. Hine ("as a friend's farewell"), Mrs. J. Tritsch, each of her two daughters, each of the children of the late Rev. I. H. Myers and to Judith and Miriam £100 additional, Herman Shandel (shochet), Mrs. Shandel, Phineas E. Myers, Mr. and Mrs. Lewis Emanuel, eldest daughter of John C. Twyman living at testator's death and each of his other daughters on marriage, David Mirylees, Ed. W. Nicholls, Robt. S. Gardiner, Secretary of Imperial Continental Gas Company, Thomas Castle, William Goodwin, Herbert J. Simmonds, Joseph Goldfinch and his wife and an annuity of £20, Assistant Gardener John Harman and his wife, Charles Olliffe of Alliance Office, £100, and his wife, £50, Margaret Mumford, formerly servant to Mrs. Gomperts, £100 (and £100 in codicil) Mary C. Mumford, Arthur C. Turner (assistant clerk to Mr. Johnson), Mary Paulmann, of Brunswick, L. G. Dorory, of Berlin, and his brother at Frankfort, Albert Mashmeyer, of Berlin, Kathleen L. S. Cullen, Caroline H. Cullen, Sarah Hirst, £100 and an annuity of 10s a week.

£50 each to Earl of Shaftesbury, Baron and Baroness Daniel Weisweiller, of Paris, "for a ring," Lady Salomons, "for a ring," Richard Dawes the younger and his wife, Captn. Keppell, R.N., Mrs. Keppell, Captn. Isaacs, Kingsgate, Mr. and Mrs. Samuel Gurney, Miss Susan Gray, Dr. and Mrs. Behrend, George Graham, late Registrar-General, "in remembrance of his uniform kindness towards me throughout our long official connection," Henry Harris, "in token of my esteem and in recognition of his valuable services at the Board of the London Committee of Deputies of British Jews while I had the honour of being their President"; to the following "as a friend's farewell," James S. Daniel and his wife, Martin L. Daniel and his wife, Mrs. Samuel Woodman, Odianne C. Walter, Broadstairs, Rev. Samson Rousack, Mrs. Rousack, Rev. D. Piza, Mrs. Piza, Rev. S. Roco, Mrs. Roco, Rev. J. Piperno, Mrs. Piperno, E. H. Lindo, Mrs. Solomon Almosnino, the widow of the Rev. Barnett Abrahams, Mr. J. Tritsch, Mr. and Mrs. Joseph E. Myers, Mr. and Mrs. Joseph Samuel Montefiore, Mrs. Phineas Myers, Moses Phineas Myers, Lieut.-Col. Cecil Dodd, F. D. Mocatta "for a ring," Mrs. F. D. Mocatta, Mrs. Israel Barnett, Miss E. Pyke, Brighton, Miss Lazarus Ramsgate, William Manser, John C. Twyman, Mrs. Solomons, Ramsgate, Esther and Ellen Philipot, Judith College, Henry Gray, Isaac Walton and Thomson, the nephew of Caroline Schwerin Abraham Frank Roedelsee, John Weatherley (Butler), Eliza Mather (of Alliance Office), J. C. Webster, Secretary of Athenæum Club, Prof. Stokes and Dr. M. Foster, Secretaries of the Royal Society, Miss Fanny Myers Governess in family of Lionel B. Cohen, Mr. and Mrs. John T. Friend, Commander Parker, of the Coastguard, Ramsgate, Captain Jones, Harbour Master, Ramsgate (for a ring), Mrs. De Vaynes, Margate, George Johnson, Louisa Paulmann, of Brunswick, Ida Mashmeyer, of Berlin Robert Hatch Kennett, son of John Kennett, "in recognition of his proficiency in Hebrew."

Zell Hirsch, of Wilna, Poland, £30; Mr. Barnett, Jeweller, Ramsgate, and Mrs. Barnett, £40 each; Mrs. Thomas Castle £30, Charlotte Fennell, an annuity of five shillings per week, William Gorham, the "boy in the garden," £20.

All in-door servants are to receive one year's wages in addition to wages due.

The Antwerp Exhibition.—The International Jury for the Fine Arts Section at the Antwerp Exhibition has awarded the First Class Medal to the famous painter, Josef Israels.

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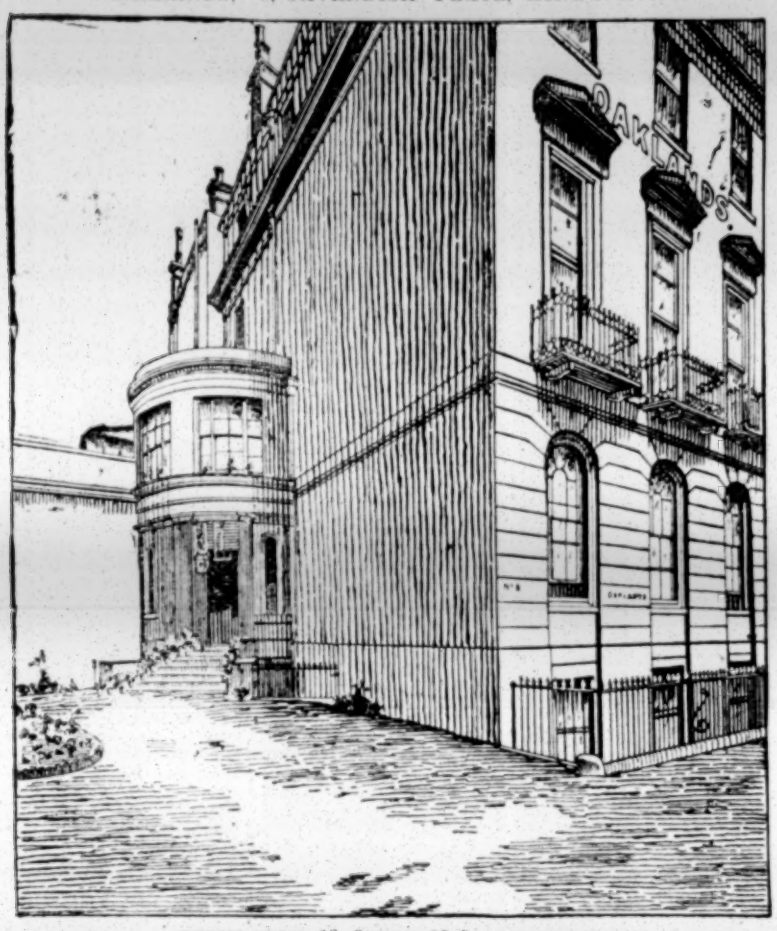

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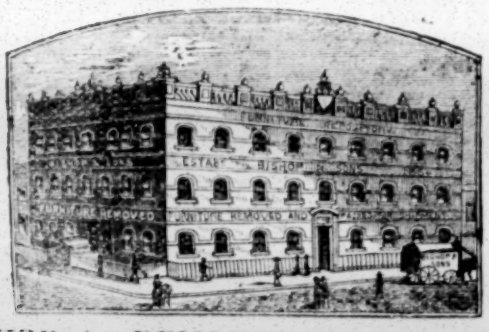

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MEMORABILIA OF MEETINGS FOR THE WEEK.

MONDAY, AUG. 31.

Spanish and Portuguese Synagogue, Meeting of the Yehidim, at the Vestry Room, Bevis Marks, 6·30.

TUESDAY, SEP. 1.

Jews' Hospital and Orphan Asylum, Meeting of House Committee, at the Institution, Lower Norwood, 5.

CALENDAR FOR THE WEEK.

Day of Week	Day of Hebrew Month.		Day of Civil Month.		Portion.	Haphtorah
Friday	Ellul	17	August 28	Sabbath commences 6·30	כי תבא	Isaiah lx.
Saturday		18	29	Sabbath terminates 7·37	Deut. xxvi. 1 to xxix. 8.	
Sunday		19	30			
Monday		20	31			
Tuesday		21	Sept. 1			
Wednesday		22	2			
Thursday		23	3			

Friday next, September 4, Sabbath will commence at 6.

The Jewish Chronicle.

LONDON: FRIDAY, AUGUST 28, 1885—5645.

JEWS AS AGRICULTURISTS.

We print this week a very interesting communication from our Haifa correspondent, in which he gives a description of the position of the Jewish colony of Zimmarin in Palestine. Our correspondent's facts and opinions may safely be accepted as those of a keen observer and a most competent critic. For some time past he has been engaged in carefully watching on the spot the progress of the Colonisation movement in Palestine, and his eloquent and spirited advocacy have contributed not a little to the success which the project has achieved. But though a staunch champion of the colonisation of the Holy Land by Jews, he is by no means blind to the difficulties which impede the accomplishment of the task. He has repeatedly taken occasion to point out in our columns the obstacles which are presented by the want of organisation and individual shortcomings on the part of the would-be colonists, to say nothing of the huge impediments which they have to contend with in the active or passive opposition of the Turkish Government. When, then, he is able to pronounce a favourable verdict, its truthfulness may be accepted as unquestionable. We may be certain that it proceeds from a dispassionate judge, and not from a mere partisan.

It is some three years or more since the attempts to form an agricultural colony at Zimmarin were commenced; but it is only within the last few months that they have been rewarded with anything like success. When our correspondent visited the place last year the idea that it might one day be a thriving settlement of Jewish farmers seemed a dream that would have to wait long enough for fulfilment. His recent visit has shown him that the fulfilment is already in progress. Though permission to build houses was received from the authorities only four months ago, a town with a population of three hundred and fifty persons has already sprung up, and the hill which was then a solitude and a waste is now crowned with a street more than a mile in length. The settlement, too, is provided, or is being provided, with all the buildings necessary for a permanent community. A synagogue, schools, a bath-house, a drinking-fountain, are either already erected or soon will be. The Colony is to have its director, its agricultural superintendent, its resident medical man. As to the settlers, "the worn and haggard look which marked their countenances is giving place to an expression of beaming cheerfulness. Some of the men leave nothing to be desired in the way of capacity and industry in their agricultural operations, but of course this cannot be said of all. What is of the highest importance is, that they are thoroughly well disciplined." It is no wonder that these poor fellows were once "worn and haggard," seeing that for three long years they were a prey to the hope deferred which maketh the heart sick, and that fever bred of starvation had marked them out for its own. A pathetic story might be written about the sufferings and the brave endurance of these brethren of ours. Had it not been for timely help from England which was obtained by our correspondent, and the more substantial assistance rendered by Baron Edmond de Rothschild, the establishment of the Zimmarin Colony would have been as impossible as it once seemed to be. As it was, the colonists kept life and soul together on a daily dole of a piastre. The persistence with which the little band clung to the idea that dominated them, in spite of hunger and sickness and every species of discouragement, and the energy with which they used their opportunities when better times came, are eloquent proofs that they are made of the right stuff, and that, in so far as it depends upon them, the success of the Zimmarin Colony is assured.

The account we publish to-day is the most encouraging chapter which has yet been written in the history of modern Jewish colonisation. It shows that the end for which a few—ourselves among the number—have been patiently striving during the last few years is an eminently practical one. Through good and evil report we have persistently maintained that Jews are fitted for agricultural pursuits, and that colonisation based on this truth is the most satisfactory method of helping the Jewish victims of persecution. We have never affected to ignore the difficulties attending such a solution of the greatest of modern Jewish problems. To turn pedlars into farmers is a transformation indeed, and we have never lost sight of the fact. To tell a man who has hitherto lived by his wits that he is henceforth to live by the sweat of his brow is to bid him revolutionise his ideas, his mode of life—himself, in short. Nay, in many cases, we frankly admit, the transformation is impossible. Uproot a plant and set it in a different soil, however generous, and in a different atmosphere, however balmy, and the chances are that it will sicken and die. To give the Russian Jew a spade in exchange for a hawker's pack, to set him labouring in the fields in place of measuring his mental keenness against rustic obtuseness, to remove him from the abject life of "bated breath and whispering humbleness," which he is forced to lead amid a hostile population, and permit him to taste the independence of the owner of the soil, however small his share of it may be—this is not always to save him, though theoretically it is so. Not every man can change his way of living, even for the better, with impunity. The air may be too pure, the wrench too great; and what we thought to strengthen may droop and perish. But it is possible to recognize this truth, and yet to discern the practicability of Jewish Colonization. Not every refugee from Russia or Roumania is fitted for a farmer's life; but many such a refugee is. Discrimination is necessary; the hopeless must be weeded out from the promising. That is why the key to success is organization and supervision. Passively to permit a number of emigrants, however enthusiastic they may be about agriculture, to band themselves together into a colony, without the moderating influences of calmer and more experienced minds, is really to do these people a great wrong. If the colonization movement is to develope with a minimum of drawbacks and disappointments it must be carefully and wisely directed.

That it possesses the elements of success is clearly demonstrated by the letter of our Haifa correspondent. Nor is it only from the colony at Zimmarin that good tidings come. The other settlements in Palestine are making progress, however slow. The indomitable perseverance of the colonists is the best guarantee of eventual and complete success. The task is uphill work, of course. The preliminary labour necessary for the establishment of an agricultural settlement is peculiarly disheartening, for its practical fruits are not immediately visible. The breaking up of soil which bears the impress of centuries of neglect is a tedious and apparently a thankless task. In the case of the Palestine colonists impecuniosity has aggravated the trials of the labourer. The most effective implements have been wanting, and the interval between sowing and reaping has been tided over only after a sharp struggle. Truly, the lot of the farmer who does not know, however vividly he may picture, the blessings of capital, is a hard one. It is harder still when poverty finds an ally in unpropitious seasons. And with all these drawbacks the Jewish settler has had to battle. But the day is breaking at last, and the shadows are fleeing away. Jewish agriculture both in the Holy Land and in America, whence also encouraging accounts reach us, may fairly be said to have at length turned the corner.

Not the least satisfactory circumstance in connection with this question is the change that has taken place in public opinion. It was once the fashion to deride the possibility of the colonization movement. "What!" people exclaimed, "turn the Russian Jew into a farmer! The idea is ridiculous." Derision was followed by contemptuous scepticism. But in spite of ridicule and incredulity the idea made way; it has gained converts among those who were its most determined opponents. One of the most signal proofs of the altered position which the question has now assumed is to be found in the fact that the desirability of training Jews for agricultural pursuits is now being recognized in the most practical manner by "men of light and leading" in the community. Arrangements have been perfected and practically put into operation for placing a few Russian Jews as labourers on English farms. On the completion of their training they will be assisted to emigrate. The scheme, which is more important for what it promises ultimately to produce than for what it can immediately effect, is being carried out under the auspices of the Mansion House Fund for the Relief of Russian Refugees. It is destined, we trust, to be the pioneer in a much more extended movement. Agriculture offers so excellent a prospect for the Jewish emigrant, not only from Russia, but from this country as well, that every means should be taken to train Jews for it. The matter is one which our large schools, and the Jews' Hospital and Orphan Asylum particularly, might well take up. The action of the Jewish Orphan Asylum in New Orleans, the managers of which have allotted to each pupil a garden plot for cultivation, evinces a recognition of the importance of the question, which our own educational institutions ought to share. The Jew as agriculturist is a new departure; but it is an eminently desirable one, whether regard be had to the requirements of the Russian refugee or to those of the lad whom the community is training for the battle of life. Certainly the new departure is calculated to affect favourably both the character of the Jew himself and the world's estimate of it.

Monsignor Makari, Archbishop of Nijni-Novgorod, who is distinguished for his pro-Jewish sympathies, has been promoted to the position of Metropolitan of Tomsk. Before leaving Nijni-Novgorod, his Eminence preached a farewell sermon, in the course of which he said: Remember the words which I addressed to you last year on behalf of the unhappy Jews. I am not unaware of the fact that I have been bitterly slandered on this account. Nevertheless, before we part, I beg you to take care that no harm shall ever befal a Jew, and I hope that my successor will continue to work in the same path as that which I set before me with regard to the Jews.

DR. MARCUS M. KALISCH.

We have the mournful duty to announce the death, at the early age of fifty-seven years, of Dr. Kalisch which took place very suddenly on Sunday afternoon last. Dr. Kalisch had been a long sufferer; fourteen years ago he had a severe attack of inflammation of the lungs, from which he recovered, but since then he never enjoyed robust health. Eight years ago he had another sharp illness at the time when he had completed his last work, "Path and Goal," which was published in 1878. Since then he has devoted his time, as far as his health would permit, to the study of the Bible, with the view to the completion of his chief work, the Commentary on the Old Testament, but his hopes, unhappily, have not been realised. During the last three weeks, on the advice of Dr. Playfair, and of his ordinary medical attendant, Dr. Kalisch had been staying at the Baslow Hydropathic Establishment, near Rowsley, in Derbyshire, in order, if possible, to shake off the nervous depression by which he had been greatly troubled. Hopes were entertained that the treatment he underwent at the Establishment would effect the desired cure, for he was enabled to take long walks, and he wrote letters to his wife and children, then in Germany, from which it was apparent that his spirits were more cheerful than they had been for a considerable time. On Sunday, however, shortly after four o'clock, he was found dead on the sofa in his room, by the attendant who brought him his afternoon cup of tea. Owing to the suddenness of the death and the absence of relatives, an inquest was deemed necessary by the local authorities, at which the death was declared to be due to natural causes.

The body was removed on Tuesday to the London residence of the deceased, 35, Longridge Road, Earl's Court, where it was placed in the drawing room, which had been fitted up as a mortuary chamber. The greater part of the room, and the entrance thereto, were draped in black, and the coffin, covered with a velvet pall, was placed on a high catafalque, at the head and foot of which several wax candles were burning. The funeral took place yesterday morning at the Willesden Cemetery of the United Synagogue, the service being read by the Rev. B. Berliner.

Dr. M. M. Kalisch, thus removed from theological science by a sudden and comparatively early death, was born at Trepton, Pomerania, 16th May, 1828. He was married at Frankfort, to Clara, daughter of the late Dr. S. Stern (Director of the Realschule in that city), who survives him, and he leaves a son and daughter. His father was for a short time in England officiating as Shochet at Ipswich. But young Kalisch was educated entirely in Berlin, at first at the High School and afterwards at the University, where he studied under men as eminent as Boeckh, Lachmann, Petermann, Benary, Hengstenberg and Vatke. His studies were at an early date devoted to Talmudic literature and Semitic philology. Like many Jews of his generation, he took a part in the European struggle for freedom which led to the outburst of 1848. His position in Prussia was accordingly rendered dangerous and he came to England, then as now the refuge of learning and freedom; his father's former residence in England may have helped to bring him across the Channel. He supported himself for a time by his pen, contributing articles both to English and to Continental journals. Lectures on archæological and other topics were also given before various learned bodies. A permanent situation was very soon acquired as Secretary to the Chief Rabbi, which he held from 1848 to 1853. While engaged in that capacity, he delivered a few discourses at London synagogues without any marked success. At the same time he became acquainted with the Rothschilds in a manner which determined his whole future life. He indicated how his relations with the Rothschild family commenced in the following sentence in a touchingly sympathetic article on the death of the Baroness Lionel which he contributed, when weak and suffering, to our columns: "When the writer of these lines first came to this country, young and inexperienced, she was the first of her great family who befriended him, favoured and promoted his humble efforts and made him soon feel that he was not a stranger in a strange land." He was engaged as tutor to Baron Lionel's sons, and also taught Hebrew and German to the daughters of Sir Anthony. Dr. Kalisch became a respected friend of the family, especially with the female branch, and the kindly relations then established were never relaxed. The following extract from an obituary on Baroness Mayer de Rothschild contributed by Dr. Kalisch to our columns is a touching testimony to this friendship, honourable alike to the kindly thoughtfulness of the lady and the sincere gratitude of Dr. Kalisch:

"When a trying illness confined him to his bed during the long and dreary winter months, the late Baroness constantly provided him with a profusion of the most exquisite flowers, recalling the brightness of summer climes and seasons, because she knew that he loved flowers, and she was anxious to ward off that depression of spirits, which is often the worst impediment to recovery. This thoughtful attention, though it is only one of the very many proofs of her kindness, will never be forgotten."

Dr. Kalisch remained throughout his life the literary adviser of the family, acting also as almoner in cases where exceptional delicacy had to be employed in aiding sensitive students or artists. Baroness Mayer was thus enabled, through his intermediation, to solace the last days of the violinist, Ernst; to ask, without the artist knowing, that the song which she had specially requested from him was an ingenious excuse to grant him the means of taking a voyage to Italy. As an instance of the manner in which Dr. Kalisch's literary abilities were at the service of his friends, the following passage from Baroness Lionel's Preface to her "Addresses to Young Children" may be quoted: "It would be impossible to let the following pages appear without sincerely acknowledging the obligation of the writer to the learned Dr. Kalisch, whose great work has been frequently consulted, and whose kind advice has been unweariedly given, and gratefully accepted, as the best assistance and encouragement."

It was mainly owing to his connection with the Rothschilds that he was enabled to produce such a large amount of erudite work by the time he was 42 years old. It is no secret that he was early removed from pecuniary cares owing to their munificence, and he was thereby enabled to devote his life to the task he had set before him—a full commentary on the Pentateuch. He began with Exodus, which appeared in 1855. Though advanced enough for the time of its appearance, the commentary, as well as that on Genesis which followed in 1858, was within the lines of Jewish orthodoxy. Both volumes are filled with learned dissertations on such topics as the Genealogy of Nations, the passage of the Red Sea, &c. These dissertations contained a *resumé* of all that Jewish and Gentile learning had accumulated on these topics up to the date of publication. They accordingly still remain indispensable to the student of Biblical exegesis who desires to have a readily accessible account of Continental opinion in English. Before proceeding to his "Leviticus," Dr. Kalisch published his very admirable Grammar of Hebrew, the most complete and thorough in the English language. It was published in two parts, the latter of which gives all the exceptional forms and idioms. This plan of separating rule and exceptions has been found to have practical disadvantages. The "Leviticus" commentary had meanwhile grown to unwieldy dimensions, and appeared in two separate volumes in 1867 and 1872. In these he adopted and developed the Grafian hypothesis, according to which Leviticus was compiled by Ezra and the Soferim, after the Return from the Captivity. The most startling result of this theory is to make the Day of Atonement an ordinance of post-Exilic origin. These views have since received considerable adhesion on the Continent, owing to the researches of Wellhausen and others, Jewish scholars of the rank of Zunz and Geiger also being of the opinion that the Pentateuch has grown into its present shape through the development of many centuries. Dr. Kalisch attempted to establish his position by very elaborate essays on the growth of the dietary laws and marriage enactments among the Hebrews. The commentary and the accompanying "treatises," as they are rightly called, form quite a storehouse of Biblical archæology. It is doubtless owing to the unprepossessing form in which they appeared that has caused them to be comparatively neglected both in this country and on the Continent. In the first volume Dr. Kalisch inserted an *apologia pro fide sua*, in which he expressed views practically adverse to all supernatural religion. He had studied the problems of contemporary thought and published a volume of philosophic speculation entitled "Path and Goal." This was couched in the form of a modern symposium, representative of all the creeds and no-creeds, giving expression to their views in imaginary conversations. Incidentally a complete translation of Ecclesiastes is inserted in the text. The learned doctor had intended to give a complete commentary on this work, so congenial to his views, in the "Bible Studies" which were the product of the last years of his life. These dealt with the Balaam episode in Numbers and the Book of Jonah, both works being accompanied with treatises on the views of Jews and Gentiles about one another.

These works engaged the whole of his attention till the breakdown of his health. In his devotion to study he had to forego the chief relaxation of the scholar, personal relations with men of congenial spirit and avocation. Many scholars had to thank him for kindly encouragement, but few could claim the privilege of personal acquaintance with him. His published views scarcely do justice to the deepest feelings of his heart which are expressed in the concluding pages of his "Path and Goal," in which the highest thing on earth and the only thing worth living for, is declared to be Love.

DEATH OF MRS. F. D. GOLDSMID.

We regret to announce the death, on Monday last, at her residence, 20, Portman Square, of Caroline, widow of the late Mr. F. D. Goldsmid. Mrs. Goldsmid had for a considerable time been ailing, but her last illness was of short duration, extending only over five days, and she died on Monday from disease of the heart, in the 72nd year of her age. She was the elder daughter of the late Mr. Philip Samuel (of Bedford Place, and subsequently of Dorset Square), and in July, 1834, she was married to Mr. Frederick D. Goldsmid, son of Sir Isaac Lyon Goldsmid, and for several years Member of Parliament for Honiton, who died in March, 1866. Mrs. Goldsmid bore to her husband nine children, of whom six survive, viz., Mrs. F. D. Mocatta, Mrs. Lionel Lucas, Sir Julian Goldsmid, Bart., Miss Isabel Goldsmid, Miss Flora Goldsmid, and Miss Emma Goldsmid. Among other near relatives who mourn her loss are her half-sister, Mrs. Barnett Phillips, of Queen's Gardens, the Countess d'Avigdor, Louisa, Lady Goldsmid, Mrs. Nathaniel Montefiore, Miss A. M. Goldsmid, and Miss Caroline Goldsmid.

Mrs. Goldsmid at no time took an active part in the administration of Jewish communal institutions—a work which is being nobly carried out by her children—but, like all the honoured members of her family, she has ever been a munificent patron of the educational and benevolent establishments, not alone in London, but also in the provinces. There was scarcely a subscription list published in our columns which did not contain the name of Mrs. F. D. Goldsmid. Her private benefactions, frequently dispensed through trusted and respected friends holding prominent public positions in the community, were also of an extensive character. The funeral will leave the residence of the deceased this (Friday) morning, at half-past ten, for the Balls Pond Cemetery of the West London Synagogue, where the remains will be interred.

Venice.—A well-known Italian patriot, Baron Jacopo Treves dei Bonfili, has just died at Venice at the ripe age of 97. He greatly distinguished himself by his fearlessness and generosity when Venice was visited with cholera in 1836, going from house to house whose inmates were stricken down with the epidemic, and bringing them such physical comforts as they required. In the years 1848 and 1849 when the country was in peril, Baron Treves placed at the service of the Government his intelligence, influence and wealth. He was a member of the Venetian Assembly during the period of the Republic, and held several important offices. His later years were spent in works of philanthropy, by which Jews and Christians benefited alike. The entire press of Venice and Padua have in long articles rendered homage to the high character of the deceased, whose remains have been accorded a public funeral, in which all sections of the population of Venice, official and private, were represented.

Mr. Alderman Harris, of Dublin, at the solicitation of Mr. Parnell, has consented to contest one of the divisions of Kildare at the General Election.

SIR MOSES MONTEFIORE.

TURKEY.

[FROM OUR CORRESPONDENT.]

CONSTANTINOPLE, AUGUST 18TH, 1885.

The death of the great philanthropist, Sir Moses Montefiore, has caused here the most profound grief; for all classes of the community saw him at work in 1846: they have been witnesses of the trouble he gave himself, and of the fatigues he bore, in order to ensure for his coreligionists in Turkey that repose which until then had been denied them. No one has as yet forgotten those might efforts, which resulted in the issuing of the Imperial Firman, whereby we have ever since been protected against the shameful "blood accusation."

On the morrow of the day which brought us the terrible tidings, the *Telegrafo*, the organ of the Grand Rabbinate, appeared with a black border, as a token of national mourning, and it announced for Sunday, the 16th of August, a funeral service, officially organised by the Council of the community in memory of that noble man, whom universal Judaism has lost. This service was accordingly held the day before yesterday, and was participated in by the entire great Sephardim community in this city. The synagogue selected for the function was that in Balata, which is the largest one belonging to the Jewish community of Constantinople. Old and young, rich and poor, showed the utmost eagerness to join in this last tribute to the illustrious philanthropist. The service commenced with the mournful chanting of some Hebrew elegies, selected for the occasion, which brought tears to the eyes of all the worshippers. The Grand Rabbi, Mier Jaeche, Spiritual Chief of the Balata community, then ascended the pulpit, and in a voice, almost stifled by emotion and weakened by age, he pronounced an eulogium on our great coreligionist, for whom all Israel is weeping, and traced several of the humanitarian actions which graced his noble life. The voice of the aged preacher became quite powerful, when he exhorted his flock to testify their veneration for the departed by attaching themselves more and more to the religion and the cause of the Jewish nation. The preacher concluded with a touching prayer for the repose of the soul of Sir Moses.

Another discourse was delivered by his Eminence Signor Moïse Lévy, Grand Rabbi of Turkey. The orator, after having dwelt, like his predecessor that day in the pulpit, on the great deeds performed by Sir Moses in the interest of his brethren in faith, and after having specially referred to those events which were of local interest, exclaimed in tones of grief, מי יביא לנו תמורתו "Who will replace this great champion of Judaism?" The preacher consoled himself and those who were listening to his words, with the hope that every one would keep alive the memory of the deceased patriarch, and follow the example he had set during his lifetime, by devoting themselves to their sacred religion, and by succouring the poor and the oppressed. In conclusion the Grand Rabbi related an interesting detail of Sir Moses Montefiore's visit to Constantinople in 1840. One day he recommended to the then Grand Rabbi, the late Signor Moïse Haïm Fresco, the establishment of schools and the propagation of the language of the country, as the best means of improving the moral situation of the Jews in Turkey. "Fulfil, then," exclaimed the preacher, "the wishes of the departed in acting on his recommendation, and we shall thus ever do honour to his glorious memory."

The service lasted nearly two hours, and at its close every worshipper left the synagogue, filled with the deepest emotion.

A ceremony of a similar nature was held a fortnight previously in the Oratory of the small school in the Haidar-Pasha district. Of this ceremony I understand that you have already received an account from another source. Memorial services have likewise been held in other important towns of the Empire, among them being Adrianople, Philippopolis, and Tatar-Bazardjik.

ITALY.

[FROM OUR CORRESPONDENT.]

TURIN, AUGUST 20, 1885.

It is almost impossible to describe the painful sensation produced among the Jews of Italy at the announcement of the death of Sir Moses Montefiore. Mourning for the illustrious dead is general, and everywhere divine services were organised with the object of praying to the Almighty for the repose of his great soul. On Saturday, the 1st, the first Sabbath after his death, the prayer for the dead was recited in the new Synagogue in this city, to the accompaniment of the organ. Other music of a funereal character also largely entered into the programme of the day. The Chevalier Ghiron, Grand Rabbi of Turin, delivered an appropriate sermon, which profoundly touched the large body of worshippers. At Casale Monferrato, a solemn Memorial Service was held last Sunday afternoon, and services of a like character are also reported from Milan, Bologna, Modena, Ancona, Venice and other towns. The special services consisted in the recital of the Ascaba, of several Psalms, and in sermons by the respective Grand Rabbis. At the Portuguese Synagogue in Venice, a special למנצח was to be recited during the prescribed thirty days of mourning. Curiously enough, the mournful event does not appear to have been marked by any special proceedings on the part of the Jewish community in Sir Moses's birthplace, Leghorn.

Biographical articles, highly flattering to the Jews in general, and of the deceased Baronet in particular, have been published in many of the most important newspapers, of different shades of opinion, appearing in this peninsula.

In the course of the usual interview which our beloved Queen gave the other day to Dr. Coen Porto, the Grand Rabbi of Venice, during her annual visit to that city for the purpose of taking the baths, her Majesty gracefully referred to the innumerable acts of humanity performed by Sir Moses Montefiore, and she expressed the deep regret which she felt on hearing of his death.

HOMBURG.

[FROM A CORRESPONDENT.]

FRANKFORT, 26TH AUGUST, 1885.

A Commemoration Service in honour of Sir Moses Montefiore was held on Sunday afternoon, in the Neveh Sholom Synagogue at Homburg. After the usual Mincha Service, the First Reader, the Rev. Herr Ehrlich, impressively intoned Psalms 90 and 16. The Choral Union, under the direction of its able conductor, Herr Seligsohn, sa ng an ppropriate Hebrew Cantata. This was followed by a sermon, preached by Dr. Margulies, of Breslau, the future Rabbi of the Congregation. He took as his text Jeremiah liv., 10, and descanted on the merits of the lamented Baronet, and on the services he had rendered to his brethren, to his fatherland, and to suffering humanity without distinction of creed. The Choral Union then sang a dirge, and the touching service concluded with the prayer for the repose of the dead.

KINGSTON, JAMAICA.—On the 1st August, the Rev. Henry Cohen preached to the United Congregation of Jews in Kingston, on the death of Sir Moses. He took as his text, "In order that your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give unto them, as the days of the Heaven over the earth" (Deut. xi. 21).

NICE.—The Administration of the Jewish community in Nice has joined in the universal mourning for Sir Moses by ordering the Ascaba to be recited at every service for one year after his death.

PRAGUE.—The Chief Rabbi, Dr. Hüsen, has delivered a memorial sermon in the Klaus Synagogue at Prague, and a similar discourse has been preached in the Meisel Synagogue by Dr. Deutsch, of Brünn.

VIENNA.—On the evening of the 17th a special Memorial Service was held in the Temple in the Leopoldstadt. The Temple was completely draped in black, and was filled to excess by a congregation in which all sections of the community were represented. The service was conducted by the First Cantor, Herr Goldstein, and the sermon was delivered by Rabbi Dr. Güdemann, who took as his text: "For it is the Lord who goeth with you, to fight for you with your enemies and to save you." (Deuteronomy xx. 4). The eloquent preacher earnestly impressed on the congregation that if they wished to honour Moses Montefiore, they should strive, as he had done, to maintain the interests and rights of their coreligionists. A special service has also been held at the Synagogue in the Antonsgasse, and on Tuesday evening last a "mourning meeting" was convened by the Jewish Young Men's Association "Zukunft." The nett proceeds of this gathering were to be devoted to the Montefiore Association.

MR. J. PRICE, Ramsgate, has published a recent portrait of Sir Moses Montefiore, with a photograph by gaslight of the illuminated gas device at the Town Hall, Ramsgate, on October 28th, 1884.

THE JEWS IN ITALY.

[FROM OUR CORRESPONDENT].

TURIN, 20TH AUGUST, 1885.

Although the death of Sir Moses Montefiore, to which I have alluded in a separate brief letter, has been the paramount event that has concerned us during the last three weeks, there have been one or two occurrences specially affecting the Jews in Italy which ought not to be left unnoticed. Whilst we Jews at large have lost the most illustrious member of our community, those of Italy and of Venice in particular are now mourning for one who, if scarcely known outside this country, was a worthy follower as a philanthropist, of Sir Moses. I refer to Baron Treves dei Bonfili, of whom I need say no more, as his merits have been fully recognised in the Jewish and general pr ss.

It is my pleasing duty to announce a generous act on the part of Baron Ignace Weil Weiss de Lainate, a rich coreligionist r siling in Turin. The Baron, whose heart is always open and who is always ready to perform a good action, has just placed at the disposal of the General Association of Working Men at Turin the sum of 20,000 francs, which is to be invested in such funds as will yield an annual interest of 5 per cent. The interest will be employed in founding prizes which will every year be given to those workmen, without distinction of creed, who give proofs of remarkable aptitude in the industries in which they are employed. This praiseworthy foundation will bear the name of the noble Baron, whose generosity has given general satisfaction throughout Italy.

We have within recent days been visited by several of our most eminent coreligionists, native and foreign. Foremost among them was the Commander Charles Luzzatti, member of the Chamber of Deputies, who has returned home from attending the International Monetary Conference in Paris as representative of the Italian Government. After a short stay here, Signor Luzzatti left for Venice, where he was to deliver a lecture in the presence of the Queen. Some French Jewish savants have also passed through here on their way to Parma, in order to consult at the famous library in that city the Derossiana MSS.

The Professional School in Mandovi (an important town in this province) the Director of which is the Engineer Salvatore Maximiliano, has obtained a gold medal at the Antwerp International Exhibition. A similar honour has been achieved by Signor Rooff, a Jewish wine merchant at Naples.

SOUTH HACKNEY SYNAGOGUE.—A General Meeting of the members of this synagogue was held on Sunday, at 43, Darnley Road; Mr. E. Hirsch, President, in the Chair. The Chairman gave details of the steps taken to secure and erect the iron building purchased from the Dalston Synagogue, at a cost of £80. The cost of re-erection would be about £100. The site had been secured on a long lease (with option of purchasing the freehold), at a ground-rent of £22. The solicitor's charges, surveyor's fees, gas fittings, and drainage would bring the total expenditure to about £300. A resolution was passed approving the arrangements made and confirming the contracts entered into by the Committee. The Chairman made an appeal for subscriptions, which was responded to by all present. A scale of charges for seats was adopted, and it was resolved to abolish "offerings." The Chairman announced that Mr. Samuel Montagu had kindly consented to lay the "crowning-stone of the Ark" at the Consecration ceremony to be held on Sunday, September 6th. A vote of thanks was passed to Messrs. E. Hirsch, A. B. Salmen, L. Zachariah, and A. Levy for their services in connection with securing the iron building, &c. A vote of thanks to the Chairman terminated the meeting.

OLD CASTLE STREET BOARD SCHOOL.—Last Wednesday week about six hundred pupils of this school, accompanied by their teachers, went for their annual excursion to the Crystal Palace, Sydenham. The larger portion of the expenses of this outing was raised by Mr. A. de Mattos Mocatta, one of the managers of the institution. Refreshments and a substantial tea were provided for the children who thoroughly enjoyed their day's pleasure.

MISS LEILY ELSNER passed the recent Cambridge Higher Local Examination for Women.

CHOLERA SAFE-GUARDS.—Sanitary Importance of Washing at Home.—This can be done with ease and economy and the clothes made beautifully sweet, wholesome, lily-white, and fresh as sea breezes, by using Hudson's Extract of Soap, avoiding all risk of contagion with infected clothes at laundries, or where the washing is put out. No rotting or fraying of the clothes by bleaching chemicals. No hard rubbing, scrubbing, brushing, or straining. The dirt slips away, and wear and tear, labour and fuel are saved. Hudson's Extract of Soap is a pure Dry Soap, in fine powder rapidly soluble, lathers freely, softens water. A perfect Hard-water Soap, a Cold-water Soap, a Hot-water Soap. Unrivalled as a purifying agent. Sold Everywhere, in Packets, One Penny and upwards.—[ADVT.]

JEWISH COLONISATION IN PALESTINE.

[FROM OUR CORRESPONDENT.]

HAIFA, August 4th, 1885.

I have just returned from a visit to the Colony of Zimmarin, which may be said during the last few months to have practically sprung into existence. I have watched it now for three years painfully struggling against a collapse, which the Turkish Government spared no effort to bring about, and which nothing but the energetic efforts of its munificent supporter, ably seconded by his local agents, could have prevented. Had any one predicted on the occasion of my visit last year, the transformation which I witnessed a week ago, I should have scouted the idea as impossible of realisation. One effect of the long delay in obtaining from the Turkish Government permission to build, was to afford time to make all the necessary arrangements for the erection of buildings whenever it should be obtained. About sixty wooden tenements were sent out which could be put up with the greatest rapidity, while stones were hewn, foundations dug, and preparatory work quietly carried on. The result has been that within four months of receiving permission to build, a town has sprung into being, which is now inhabited by 350 souls, and which promises, when thoroughly completed, to be the most comfortable and prosperous colony in Palestine. The elevation of the main street is just 550 feet above the level of the sea, from which it is distant as the crow flies, about three miles, and of which it commands an extensive view. It is built about half a mile from the old Arab village which formed a temporary refuge for the male colonists during the last three years. At the worst and most critical period of their fortune, even it was deserted. This was the moment when, had I not been supplied with funds by kind friends in England, the colony must have been altogether abandoned; for fevers induced by starvation were carrying off the poor people who had taken refuge in any shelter they could find in Haifa, and all hope of returning to Zimmarin was given up. For several weeks they had nothing to live upon but the weekly pittance of a piastre a day per soul which I was thus providentially enabled to dole out to them.

A good wagon road ascends the mountain to the foot of the last rise, here it bifurcates, one branch going up directly to the centre of the colony, the other skirting the hill to the wells. Most fortunately abundant springs have been found in the immediate vicinity of the only well which hitherto formed the water supply of the Arabs. Five wells have been dug, with the result of finding water within five feet of the surface. It is proposed to connect them so as to form a large reservoir. In the immediate neighbourhood a handsome stone bath house has been erected. It is a two storey building. The water is led by pipes into the lower story, which is divided into compartments for the men and women, each having two rooms. One of these is an auditorium, and the other contains a swimming bath with the steps leading down to it. On the floor above are to reside the midwife, and the chemist of the colony. As this establishment would, owing to the position of the wells, be a little isolated, six cottages of the colonists are erected in its immediate vicinity; from here a road ascends to the colony, which is sixty or seventy feet above the springs, and about half a mile distant. The great advantages of the position compensate for the inconvenience attending the distance from water, which no doubt will ultimately be forced up to the highest point of the colony. Meanwhile there are cottages dotted on each side of the road between the wells and the end of the colony street, which turns off from it at an obtuse angle, and is an avenue sixty feet broad, on each side of which shady trees will be planted, while the houses stand about thirty yards apart, each cottage consisting of two dwelling rooms, with a kitchen and outhouse in rear, and a stable common to two families. The wagon road bisects this street, and at its point of crossing are the main buildings of the colony which are built of stone. At one corner is the synagogue, a handsome building, 72 feet by 54, with a gallery for women supported on stone columns and arches. At the opposite corner is the schoolhouse, the ground floor consisting of four rooms, each 27 feet square, divided by a corridor; the upper floor is occupied by the masters and those whose functions render such quarters appropriate. The third corner is appropriated to the administration. Here will live the director of the colony, with his secretary, &c., while the residence of the agricultural superintendent occupies the fourth corner. In the centre of the place thus formed it is probable a drinking fountain will ultimately be erected. The entire length of the street from the bath establishment to the last or most southern house in the colony is just 2,000 yards, or a little over a mile; and it may well be imagined what an imposing appearance this presents on a hill top that four months ago was a desert, and what a miracle its sudden growth must appear to the natives. It was highly gratifying to me to see these poor people I had known in their desolation and misery, now so comfortably installed in their own dwellings which they keep scrupulously clean and neat. As the land is now all divided off, each family rejoices in a sense of personal possession hitherto denied them, and they take an evident pride in all their little household arrangements for domestic comfort, while the worn and haggard look, which marked their countenances is giving place to an expression of beaming cheerfulness. Some of the men leave nothing to be desired in the way of capacity and industry in their agricultural operations, but of course this cannot be said of all. What is of the highest importance is, that they are thoroughly well disciplined and subordinate, a result in the first instance due to the excellent system inaugurated by M. Scheid, which has since been well carried out by M. Wormser and M. Dugourd. Owing to the exceptionally dry season this year, the crops are not so good as might have been wished, but it is probable that the attention of the colonists will be more largely directed to grape growing than to cereals, while near the wells are large nurseries of oranges, lemons, apricots, peaches and olives.

The colony is in part built upon an excellent clay for making bricks, and some of the colonists were engaged in this industry, with the idea of lining their wooden cottages with sun-dried bricks as a protection against the sun. There is a good blacksmith's and wagon-maker's shop, and doubtless other branches of industry besides agriculture will be opened in the colony as necessity demands.

Dr. Aquila, of Haifa, whose long residence in the country and knowledge of local conditions and maladies eminently qualifies him for the post, has been engaged as permanent resident medical man, while in M. Dugourd the colony possesses an agriculturist, whose long horticultural experience, as gardener to the ex-Khedive Ismail, has already been turned to good account. In conclusion, the Director, M. Wormser, deserves the highest praise for the gallant manner in which he has struggled against the difficulties of the last two years, and must regard with no little gratification the present aspect of the Colony, as the result of these arduous labours.

THE JEWS OF DEMNAT.

Latest advices from Demnat are to the effect that the situation of the Jews has not been improved by the recent measures adopted with this object by the Sultan. Without any longer possessing direct jurisdiction over the Jews, the Governor still exercises against them a pernicious influence, by the obstacles which he places in the way of the settlement of legal disputes between Jews and Mahomedans. He has, it appears, incited the rural population against the Jews to such an extent, that the latter dare not proceed beyond the gates of the town. To this state of affairs is attributed the murder of Mordecai ben Okha, whose corpse has been found in the village of Khationa. The Ministers of England, France, and Italy, and the Consul-General of the United States have been officially informed of the occurrence.

THE NEW SYNAGOGUE AT BRISBANE.

The foundation-stone of the new synagogue in Margaret Street, Brisbane, Western Australia, was laid on Tuesday, the 7th of July, in the presence of nearly the entire Jewish Congregation, and of several Christian well-wishers. The former included Mr. Lewis Phillips, President of the Congregation; Mr. Lewis Benjamin, Vice-President; Mr. Bernard Sinauer, Treasurer; Mr. L. M. Benjamin, Warden; Mr. Joseph Samuel, Educational Superintendent; and Mr. E. L. Nathan, Honorary Secretary. The ceremony of laying the foundation-stone was performed by the Rev. A. P. Phillips, Minister of the Congregation, whom Mr. Lewis Phillips, the President of the Congregation, presented with a mallet and silver trowel. In making this presentation, the President gave a brief outline of the history and progress of the Jewish Congregation in Brisbane, which was formed in the year 1865, when there were but twelve Jewish settlers in the town. From that period the Congregation, constantly increasing in numbers, has worshipped in different halls, which have served the purpose of temporary synagogues. Efforts to erect a permanent synagogue were already made as far back as 1866, chiefly at the instance of Mr. J. M. Myers, but for various reasons this long-felt wish has only now been brought to fruition. The erection of the synagogue has been greatly facilitated by the generosity of Mr. R. Lewin, who transferred the present site to the Congregation for the sum which it had cost him, as well as by the persistent exertions of the Executive, who have energetically availed themselves of every opportunity to raise funds for the building of the new House of Worship.

At the close of the President's address, the Rev. Mr. Phillips, who also conducted the religious service, laid the stone with the customary formalities. In a cavity was placed a glass bottle containing the coins of the realm, a document relating to the event of the day, and copies of the local newspapers and the *Jewish Chronicle*. The customary prayers and Psalms were recited by the officiating Minister, who delivered an address, wherein he dwelt on the imperishable nature of Judaïsm, which flourished in all parts of the world. He concluded by thanking Christian friends for their kindly interest in the undertaking, and he assured them that the good fellowship which had characterised them would long remain in the memories of the Jewish community as something to be valued and to be grateful for. A salver was then placed on the stone, and donations to the amount of £125 were received in aid of the Building Fund.

The building is so far advanced as to warrant the expectation that it will be completed early in November. The synagogue will afford accommodation for 260 worshippers in the body, and 140 in the galleries. Externally it will present a commanding appearance, and the entrance will be flanked by two turrets. Over the main entrance will be a large geometrical window, filled in with tinted cathedral glass. The style adopted is Byzantine. Provision has been made for adding a schoolroom at a future time. The total cost of the edifice, when completed, will be about £5,000, of which several hundred pounds are still deficient.

LEEDS.—At the Annual General Meeting of the Great Synagogue, Belgrave Street, Leeds, held on Sunday, the following were elected honorary officers for the ensuing year: President, Mr. I. Brasch; Vice-President, Mr. N. Tanenberg; Treasurer, Mr. D. Harrison; Auditors, Messrs. M. Blackston and M. Myers; Committee, Messrs. A. Cohen, P. Hirsch, S. Ash, M. Tanenberg, J. Lyons, Alter Levi, N. Sunderland, J. Myers, and J. Levinstein.

THE day before the summer vacation the pupils of the Borough Jewish Schools spent a most enjoyable day at Chingford, at the expense of Lady Rothschild and Miss Lucy Cohen. Besides having an excellent tea each child received a certain sum of money. "Three cheers" were given for the generous ladies. The infants of the schools (accompanied by their teachers) were entertained on Wednesday at a Garden Party given by Mr. and Mrs. Weill at their residence, Rutland Lodge, Effra Road, Brixton. Tea and fruit were provided, as also donkey rides, swings, &c., for the amusement of the little ones. Each child on leaving received a new sixpence.

THE pupils of the Jews' Hospital and Orphan Asylum went to the Crystal Palace on Thursday, the 20th, and had a very enjoyable day; they also remained to see the fireworks. The whole expense was defrayed by Mr. E. D. Stern.

Gentlemen who are particular as to their attire, and like to dress well and have good material and good workmanship at a moderate cost, should place their orders for clothing with L. ADOLPHUS, Fashionable Bespoke Tailor, 74, Leadenhall Street.—[ADVT].

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THE JEWS IN ROUMANIA.

Fresh measures have again been lately taken against the unhappy Jews of Roumania. In the district of Bottuschani, orders have been given to expel all Jews from the villages. A young Jew employed at a mill was brought, bound hand and foot, before the Sub-Prefect of Bottuschani, who addressed the captor in the following remarkable words: "Why do you seize the Jews? You should kill them and then bring them to me!" In Roman the Jewish cattle salesmen have been forbidden to transact any business in the market. Twenty families have thus lost their means of livelihood. This order of an all-powerful Chief of Police is based on no public law, but in Roumania, as in Russia (as our St. Petersburg correspondent pointed out last week), officials do not trouble themselves about the law when they can injure the Jews. Steps are also to be taken to exclude from the public schools the Jewish pupils, who, according to reports from every quarter, distinguish themselves above all others by their exemplary conduct and their progress. Hence the animosity against Jewish scholars.

The *Jesharun* makes the statement that in certain contingencies Jews in Roumania are still obliged to take the oath *more judaico*. Before being permitted to swear, which must be done in the synagogue, the following process has to be gone through: The person who is to take the oath must bathe in the Mikve, and abstain from eating and drinking until he has been sworn. He then repairs to the synagogue, where he attires himself in his shroud, and puts on the *talith*. Barefooted, he takes a Scroll of the Law from the Ark. The *Shophar* is blown three times, and the oath is then administered to him in a lengthy formula, which he has to repeat word for word. In this formula he calls down on himself almost all the curses enumerated in the Bible, if he swears falsely. It is stated that the oath is rendered invalid if any item of the programme is omitted. The Jews have repeatedly endeavoured to be relieved of this barbaric procedure, but their efforts have been unavailing.

We have received from Jerusalem a touching appeal, signed by 15 heads of Roumanian families, consisting of 75 souls, who implore that publicity be given to their distressed condition, and to that of many other Roumanian refugees living in the outskirts of the Holy City. After dwelling at considerable length on the terrible persecution which has driven them from their native country, and comparing the help afforded to the Russian Jews in the time of their trial with the want of practical sympathy shown to Roumanian coreligionists, the writers complain that their misfortune has followed them even to the Holy Land. Some distinguished travellers from Europe have recently granted relief to Russian refugees, whilst the Roumanians who asked them for assistance were sent away empty-handed. They say they must inevitably perish if no helping hand be extended to them, and they ask for this help as human creatures in whose veins Jewish blood flows as much as it does in those of other brethren in faith, who have been more fortunate in gaining the sympathetic ear of the charitable Jews in Western Europe.

ANTI-JEWISH DEMONSTRATIONS IN ALGERIA.

The anti-Jewish demonstrations in Algiers have recommenced. On the evening of the 14th great scandal was caused by a number of men, who seemed disposed to renew the disgraceful scenes which occurred in that town some time ago. They paraded the streets, shouting "Down with the Jews!" "Down with Jaïs!" (the Adjutant of the Fire Brigade whose appointment as a Knight of the Legion of Honour has caused so much annoyance to anti-Semites). A police constable who sought to restrain them narrowly escaped being killed, and several Jews were ill-used by the brawlers. The Jewish Consistory of Algiers has sent a deputation to Paris, in order to request the Government to take such steps as will tend to the better protection of the Jewish population. M. Brisson, the Prime Minister, himself received the deputation, and assured it that on the recurrence of any disturbances the strongest measures would be adopted against those who took part therein.

The anti-Jewish manifestations have been loudly condemned by the *Akhbar* of Algiers, and more emphatically still in the Parisian journal *Gil Blas*, which in an eloquent article calls upon the Government to do its duty, so that the rights of French citizens may be fully respected, no matter in what part of France they reside, or what faith they profess. If such afflicting scenes should recur, adds the *Gil Blas*, France will no longer be able to denounce the anti-Semitism of Germany, Roumania and Russia.

MURDERS OF JEWS IN RUSSIA.

The *Nowoje Wremja*, the leading anti-Semitic newspaper in Russia, reports two cases of murder which have recently been committed in the district of Kowno. The first, and the most horrible case, occurred at Larutzi, and resulted in the assassination of an entire Jewish family, consisting of Mier Bulatzahl, his wife, his daughter, aged 14, and a little son, seven years old. The bodies of the mother and son were found in the house, one under the table, the other by the side of the bed; that of the man lay about 200 steps from the house; his head was battered about and in his breast were several stabs. From the appearance of the corpse of the girl, which was also found outside the house, it was evident that she was violated before being murdered. The murderers, who left nothing behind to assist in giving a clue to their identity, do not appear to have stolen anything from the premises.

The victims of the other murder were two in number, a Jewish woman and her servant. The crime was witnessed by the daughter of the former, a little girl of eight, who had hidden herself under the bed. The murderer is a schoolmaster, who, on his own confession, committed the crime for purposes of theft. Having been caught by the servant in the act of murdering her mistress, after rifling a cash box of its contents, he killed her likewise. As soon as he had left the house the little girl quitted her hiding place, and denounced him to the neighbours, he being actually a lodger in the house. On being arrested, he confessed his guilt.

The Promotion of Industry in Palestine.—Herr Israel Lahn, of Beresna, in Galicia, has announced his readiness to devote 20,000 florins for the benefit of the Holy Land on condition that other gifts to a similar amount be forthcoming. With the collective capital a factory shall be established in any one of the following towns, Hebron, Jerusalem, Safed, or Tiberias, in which competent and strictly religious Jewish workmen shall be employed. For the present Herr Lahn has deposited the 20,000 florins in a bank.

THE JEWS IN RUSSIA.

The Russian Government has promulgated a law, whereby foreign Jews are forbidden to engage in handicrafts or follow any calling in Bessarabia, with the exception of merchants of the First Guild, proprietors of factories, Rabbis, and medical men. This measure does not apply to Roumanian Jews, who, according to a decree of the Governor of Bessarabia, are not allowed to live in that province which, prior to the Russo-Turkish war, actually belonged to Roumania.

The unfitness of Jews for agricultural labour, which is one of the favourite charges of anti-Semites, has on several occasions been confuted by actual facts. One of the latest examples is the result of an experiment made last year by a Jew at Jaltoushkow (Podolia), who converted an immense piece of land into a tobacco plantation, giving employment to about one hundred of his coreligionists. This experiment has been most successful, and has excited the admiration of all the landowners in the neighbourhood.

In spite of the anti-Semitic pamphlets which have been liberally distributed in the Baltic Provinces, the aristocracy have not become tainted with prejudices against the Jews. Recently, when Count Joseph Tyskiewicz celebrated his golden wedding, he presented to the Jewish congregations in Polangen and Krottingen a sum of money, the proceeds of which are to be employed in educating eight poor Jewish children at the District School at Polangen. The right of selecting these children is entrusted to the Rabbi for the time being of that town.

The Jews of Odessa appear to wield considerable influence in the municipal government of that city, for according to an announcement from St. Petersburgh, they have decided to elect only eight of their number as members of the Municipal Council for each quarter of the city. This precaution may be the result of dissatisfaction felt in some quarters at the large proportion of Jews on Municipal Councils, and may, as far as Odessa is concerned, be the means of averting a compulsory, and still larger, diminution of Jewish Town Councillors.

The Jewish Congregations in Haliskow and Kriwosas, in Podolia, have sent delegates to the Holy Land in order to arrange for the purchase of land. The Society "Lemaskeret Moshé" (in honour of the late Sir Moses Montefiore) for the colonisation of Palestine, is about to apply to the Russian Government for official recognition of that institution.

The Jewish soldiers in the 76th Regiment, which is stationed at Maikoff, have in a festive manner completed the writing of a Sepher Torah intended for their synagogue. The Colonel in command, in token of his goodwill, sent the regimental band, 50 strong, to take part in the ceremony, which he also attended.

The Jews living at Lutsk in Wolhynia have been ordered to quit the town, because it is situated within less than 50 versts' distance from the Austrian frontier. According to an old law seldom acted upon, Jews are not allowed to live in such close proximity to the frontier. Hitherto, when this law has been applied, it has affected only poor Jews; now wealthy Jews have been included in the order to remove from the place.

The town of Surowitsch, in the Government of Mohilew, has been the scene of a disastrous fire, which in the course of a few hours destroyed 62 shops with their entire contents. The shopkeepers were mostly Jews. The damages exceed 150,000 roubles.

A pleasing incident is reported from a town in the district of Warsaw. The pupils attending the Christian Girls' School organised a dramatic performance, the proceeds of which they presented in equal proportions to the local church and the synagogue.

Berlin.—On the occasion of the Jubilee Festival of the Berlin University, the first royal prize in the Medical Faculty, consisting of a large gold medal, was awarded to the student Georg Klemperer, son of the Rabbi of Bromberg.—Two Christian young men, who in March last broke several windows in the synagogue at Hammerstein, have each been sentenced to two months' imprisonment.

Brussels.—An International Railway Conference has lately been held at Brussels. One of the Vice-Presidents of this conference was M. de Warchowski, Councillor of State and Engineer of the Russian State Railways.

Constantinople.—Besides Elias Pasha, the Sultan's special oculist, another Jewish medical man in Constantinople is attaining a high position in his profession. This gentleman is Dr. Isaac Molko Bey, who holds the rank of Colonel, and is a physician on the yacht of the Sultan. Dr. Molko Bey, who is already Officer of the Turkish Orders of the Osmanie and the Medjidié, and of Greek and Montenegrin Orders, has just been decorated by the King of Sweden. To the qualification of an eminent practician, he adds that of a philanthropist; twice a week he is at home to poor patients of all creeds, whom he attends gratuitously, and in cases of necessity he also visits them at their houses. A correspondent writes that to see Dr. Isacci, as he is generally termed, is to his poor patients synonymous with a complete and prompt restoration to health.

Crete.—The cordial relations which exist between Jews and Greeks have received a fresh illustration in connection with the distribution of prizes to the pupils of the Jewish school in Canea. This ceremony took place in presence of the Governor-General of Crete, Sawas Pasha, and was the first time that the representative of the Sultan attended a gathering of this nature. His Excellency expressed his lively satisfaction at the progress of the pupils, who learn Greek as well as they do Hebrew. On the following day the local Greek journal published an article eulogising the Jewish population of Crete. The Jewish youths who frequent the Superior Classes of the Gymnasiums are among the most intelligent and zealous pupils of those establishments.—M. Raphael Cori, a Cretan Jew and Doctor of Medicine of the Faculty at Athens, is at present established in Paris.

Paris.—Considerable sensation has been aroused in Jewish society in Paris by the publication of an article "La Question Juive," in the *Revue Politique et Litteraire*, of the 8th inst. The *Archives Israélites* describes it as an abominable article, which a magazine numbering Jews among its collaborateurs, and a host of Jews for readers, and which, above all, priding itself on its liberalism and tolerance, ought not to have accepted. The paper throughout is an elaborate attack upon the Jews in general; all the accusations which in past ages were heaped upon the head of the followers of Judaism, all the charges furbished up by modern anti-Semites, are carefully reproduced with ill-disguised approval. The writer is a woman, Arvéde Barine.—M. Eugnée Lisbonne has been again elected to a dignified post of President of the Council General for the Department of the Hérault.

Mr. E. Lloyd Marks, of Melbourne, read on the 11th of June a Paper on "The Atmosphere, a Source of Nitrogen in Plant Economy," before the Royal Society of Victoria.

As the result of a meeting held at Warlingham School, Hillside, Warlingham (Principal, Mr. S. Barczinsky), a local Committee has been formed for the purpose of placing the Science Classes of the school under the South Kensington Department of Science. The Committee consists of the Vicar and other clergymen, and a few medical men.

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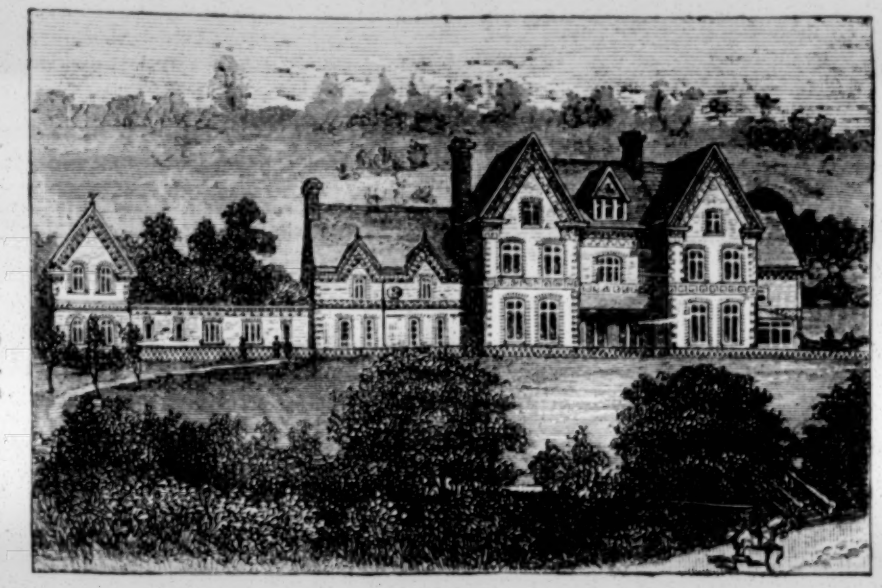

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